The Paper
x 367
Ann Arbor, Mich. 48103
Exchange
APR 13 REC'D

ANN ARBOR, MICH.

Ann Arbor ARGUS

ARGUS, VOLUME I, NUMBER 4 MARCH 28 - APRIL 11, 1969 10 cents in Mich. 25 cents else

1969, YEAR OF THE INFORMED MEDIA

Tim Leary p.12
Woman as Nigger p.7

Black Workers Revolt p.3

Baez-Harris p.16
Sinclair Report

Ann Arbor Beauty Pageant

montage– Peter Dreyfuss

Behind the scenes...

by Beth Schneider

Three weeks ago it seemed nothing could ever get any of the four Women's Liberation groups in Ann Arbor out of their awareness sessions and into the streets. Some of the groups had started just the week before. But the Miss Ann Arbor Pageant provided the needed locus for our fledgling, disjoined coalition.

The Pageant brought together a group of women who had never met before, who hardly were aware of other groups' existence, and sho were at all different places in their understanding of hte Liberation Movement and our individual relations to it. These weren't the easiest conditions for getting ourselves together for action. Personal and political hassles seemed endless. But women are learning how to trust each other in ways never considered or encouraged before.

Women have been entering the Liberation Movement from two directions: some of us have been working in the Movement for years. WE've come to recognize a male supremacist ideology in our groups by the absence of women in the decision-making positions and in our seeming "natural" ability to handle shitwork functions. We discovered we were oppressed in a movement fighting oppression everywhere. We discovered a commonality with all the women of the world. And we decided to try and analyze the role of women in the context of a radical critique of American society.

Others of us got together initially to talk about our personal hangups as women, and recognized almost immediately that these were collective. This common realization that our problems are not just personal but social forms the radical basis of the movement. Making sense of our personal lives really requires a political analysis.

The Miss Ann Arbor Pageant was the first action of Women's Liberation here. Several people thought we were crazy bothering with such an "insipid" little event. But we were angerd by this and all other beauty pageants because of the image of women they portray and the many uses, some overt, others more subtle, to which women are put. It may be insipid, nut ti's implications for women are destructive and evil.

Two primary factors motivated our decision to take the action: publicity [letting people know we're around] and raising these issues and the need to say as forcefully as possible that we think that no pageant should exist.

More specifically, we protest, the Mindless "Show" Girl who epitomizes all the roles women are forced to play in society. Contestants—women—parade down the runways, judged like cattle or horses. The best speciman gets the blue ribbon. Daily women are forced to compete for male approval, approval based on outrageous beauty standards we've been concitioned to take seriously.

We protest the use of Miss America as a Military Death Mascot. The winner's obligation includes a cheerleader-tour of American troops abroad, giving pep talks to our husbands, sons, brother and lovers to get them to die and kill with better spirit. She stands for the "unstained patriotic womanhood our boys are fighting for."

We protest the use of Miss America as a walking commercial for the Pepsi, Toni. and General Motors Corporations. All you have to do is wind her up and she'll sell your product anytime and anywhere, appealing to frustrated, bored, unhappy women by promising romance, glamor, some meaning to their lives if they would only buy and buy and buy.

We protest the encouragement of the American myth of competition, a myth that oppresses both men as well as women; you win or you're a failure—you're useless and no good.

WE protest the racist nature of the Pageant. Since its inception in 1921, there has been no Black finalist nor a Puerto Rican, Alaskan, Mexican-American, Hawiian, or American Indian winner.

Finally, we protest the throne of mediocrity on which Miss America sits. She represents what women are supposed to be: unoffensive, bland, apolitical. Personality, articulateness, intelligence, commitment are all unwise for success. Conformity is the key to the crown and to making it in this society.

Continued on page2

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

EDITORS NOTES

'Harvey barked at me'

"The outcry against underground and revolutionary publications being circulated in area high schools spread to Ann Arbor High School today." So read a story in the Friday, March 21 Ann Arbor News. "Superintendent of Schools Scott Westerman Jr., upon receiving a copy of the newspaper, 'Ann Arbor Argus,' calledit 'pornographic'and hinted at possible prosecution of those responsible for publishing it. 'There is no question about it being unauthorized material. We simply can't tolerate this kind of material on our premises.'."

Upon receiving the news of this story from a phone call from the Michigan Daily, I immediately rushed out to the Main St. Cunningham's to purchase a copy and peruse it myself to plan further strategy. As I passed the Old Heidelberg Bar, what before my wondering eyes should appear but Sheriff Doug Harvey [famous after Argus number 1 printed an in-depth interview with him.] and eight tiny reindeer. And two deputies. "Hello, Sheriff," I said merrily and passed him on the sidewalk, as his neck did a 180° swivel [an old trick taught to him by Jerry Mahoney which he employs to great effect to nab unsuspecting felons who think they're looking at the back of his head], his eyes never leaving the scene of my prescence. As I began walking ahead of him, about 3 yards, I heard what I was sure was a distinct bark from the environ immediately behind me. Shrugging it off, I proceeded to walk a few more feet , when the bark was repeated, followed by a series of low grunts and ululations. The speech pattern was similar to a cross between an Alaskan brown bear and a Labrador Retriever, a trick which I later found out he learned from living with brown bears just prior to his decision to seek office in 1964. Anyway, the growling continued until I crossed the street, at which point he turned off to go to the County Jail.

Thus the newsstory in the News was something of an anticlimax when I finally got to Cunningham's.

Anyway, I immediately called Superintendent Westerman, who was not at home, then Huron High School principal Theodore Rokiki, a meek little voice whosaid he couldn't say anything as Dr. Westerman had issued the statement.

Then various people called Police Chief Krasny, who, when asked about the Supreme Court ruling on obscenity, replied, "I wouldn't hang my hat on it." As the weekend progresses, he was also heard to remark, "If the so-called 'Ann Arbor Argus' is protected by the First Amendment, it is at the outer limits of that protection." Far out, in other words. The so-called Krasny then said he and Washtenaw County Prosecutor William Delhey were conferring on the whole matter.

Sunday moning, I received a phone call at 8'00 from an irate mother, informing me that I had better "keep your hands off my son," which I had every intention of doing as I had never met her son. It seems her son, along with over 20 other Ann Arbor High School students, were distributing the 1500 Arguses which had been designated for high school distribution. She went on to tell me that, although she was a Catholic, "I will do anything--including lying on the Bible, to put you away." I then went back to sleep.

Many high school distributors then called to say that the paper was being very well distributed and going like hotcakes, or some such analogy. And as the week progresses I received literally scores of phone calls from other high school students, saying they would like to distribute the Argus, regardless of what the school authorities might have to say.

Those same school authorities all over the Wastenaw county hinterland have been troubled by the bombardment not only of Argus, but of White Panther representatives and literature, which is also being investigated by Delhay and the boys.

On Monday, the 23rd, I received another call from the Daily, saying they had heard Westerman had said he would confiscate all copies of Argus being distributed in "his" high schools. Our attorneys then called Westerman, to arrange a meeting and warn him of the legal implications of his action. He refused, saying he would run down "in 60 seconds" the school rules regarding distribution of literature "whether if be the Bible or a travelogue." He was asked what he considered obscene in the Argus, but he would not elucidate. He did, however, offer to put us on the agenda for the next school board meeting. We agreed, and so on Wednesday April 9, Argus representatives will be the featured attraction at the Ann Arbor High School's Board meeting. Spread the word for everyone to attend, so that the members will be able to see a good cross section of the moral depravity of its youth.

As a sort of side bar to this whole thing, no less than three underground mimeo sheets have sprung or are in the process of springing up at the Ann Arbor High Schools, Pioneer and Huron. And the beat goes on.

* * * * * * * * * * *

This seems a good opportunity to thank all the groups and stores which have supported Argus, morally and financially through our four-month existence. Especially Cinema II, and President Tom Johnson, Secretary Wanda Reif, and Treasurer Rick Rapoport. Also Russ Gibb, for invaluable monetary assistance. Without whose support the struggle would have been nigh impossible.

K. Kelley

Continued from page 1

Thirty-five of us picketed the audience of the Pageant when they arrived for their evening of "entertainment." They were greeted by our leaflet and lots to think about: "Make Love Not Whores", "Miss Ann Arbor Sells", "Women's Liberation is part ofPeople's Liberation,""Everybody is Beautiful," "Women, Second-Class Citizens," "No Woman ever Called Me a Chick, Broad." Most of the people at this first encounter seemed amused, confused and mildly distrubed at our annoyance. Very few people threw the leaflet away--everyone, men and women, young and granparents, actually read it.

The Haycees, the sponsors of the pageant here, seemed the most uptight and came down really hard on one poster, "Everybody is Beautiful." This obviously freaked them out; it questioned all the assumptions about the beauty pageant andit wouldn't be very goodfor their businesses.

The activities inside were the usual Miss America variety on small scale--the talent, bathing suit and evening gown divisions. The women paraded, smiled prettily, and did quarter turns so the judges could het better views of their bodies--choosing the best cut of meat--and gave inane answers to inane questions the judges had written for them. After all, how could they ask women to answer intelligent ones?

The talent competition provided us, in its own perverse way, with some real pleasure. Several finalists selected acts very consistent with things we've been talking about in Women's Liberation. Songs like "I Hate Men" and "Much More"--"I want much more than keeping house. . ." betray some subversive thoughts somewhere in the minds of contestants and probably most women in the society, thoughts hardly allowed to be expresses except in contexts such as this one.

The audience seemed bored to tears. All they were concerned about was whether their friend, daughter or sister won or not. Then the chanting began. It was near the end of the pageant and if we didn'T do something then, it would have bean too late. We got our many choruses of "We are not sex objects: we will not be used." The audience response, catcalls and hissing and sour, sad looks. Fifteen ushers escorted us out, making sure to destry the signs on the way. The infamous, "Everybody is Beautiful" went first. None of us stayed to see who won. Who cared?

We were feeling very proud about the action. We were to make it stop for awhile, proud that we were able to do this action despite organizational hassle and fear. It was the beginning of good feeling among women, giving us a sense that we might be able to actually communicate and work with each other in meaningful ways.

One of the few ways we had for evaluating the effects of the action was by the response to our workshop on Monday. We never hoped to be able to reach the people at the pageant with the tactics we used--if we idd, it's a big plus--but if people grooved on our ideas, and the publicity then people would come.

One hundred and fifty peopel, perhaps one-third men, attended on Monday night. We were actually able to reach some peopel sho were not students. And the workshops were filled. The panel raised most of the major issues of the Women's Movement and lots of lively arguement carried over to the workshops. Several new groups should be together in a few weeks.

We are just beginning, and we've had success. Women's Liberation is alive and growing in Ann Arbor.

PAPER RADIO

FLASH! Magic Music Master Pharoah Sanders will be at Ferris State College March 29. Dig Him! And probably here in Ann Arbor; watch for him.

FLASH! Poetry Reading by Diane DiPrima--Canterbury House--March 30, 2:30, March 31, 7:00. Donation at the door.

FLASH! Black Panther Paper available at Little Things and Middle Earth on State Street. Probably one of the most revolutionary papers in the country.

FLASH! Dig Albert Ahler's new record on Impulse called NEW GRASS. We'll have to wait awhile until words are developed to deal with this sort of emotion, so right now I can't say anything about it, just get it and dig it, you won't be sorry.

FLASH! Eldridge Cleaver has a record album out called DIG. It's on an independent label called MORE. Dig it.

FLASH! Three Ann Arbor High School underground papers are now being published by High School Brothers. All power to the people, student power to students.

FLASH! Detroit Black Panthers present BLACK VIEWS ON REPRESSION & DISSENT, April 2, Michigan Union Ballroom. John Watson and Kenny Cockerel. Donation at the door. Be there!

FLASH! The Chicago Conspiracy is forming, don't be left out--join a conspiracy.

FLASH! Another issue of GUERILLA edited by Allen Van Newkirk will be out soon. Watch for it. Support the revolutionary of your choice.

FLASH! A mobile crime lab has been equipped with shitters for the massive pig force assigned to the SF State campus. Now the pigs have portable johns so they can save their shit and cook it down and shoot it up. Junkies to the end.

FLASH! Yeah, though I walk through the Valley of the shadow of death, I will fear no evil, for I am the evilest motherfucker in the valley.

SUBSCRIBE

26 ISSUES $3.00

NAME _____ ST. _____

CITY _____ STATE _____ ZIP _____

Outside U. S., $4.00 __ Men in Service, $2.00 __ In Vietnam, free

THE ANN ARBOR ARGUS, 807 S. State St., Ann Arbor 48104

MATTHEW

The Argus is published every two weeks at Ann Arbor, Michigan. Member of both Liberation News Service and Underground Press Syndicate. Editorial office: 807 S. State, Ann Arbor, 48104. Phone: 769-6361

SELL ARGUS

ON HAWKER MADE $26.00 IN ONE DAY.

YOU GET 5¢ PER COPY.

IF YOU ARE INTERESTED IN DONATING YOUR LABOR TO TYPE LAYOUT, ETC. CALL 769-1647

Publisher: Ken Kelley

Editorial Editor: Ken Kelley

Graphics Editor: David Baker

Legal Editor: Neal Bush

Photographers: Peter Dreyfuss, Neil Montone

Artists: Iris Hiskey, Matthew, Ro, Ruth Fleischer
Choreographers: Bonnie Bach, Carol Brook
Milkman: Craig Penner
Godhead: Wierd Charlotte
Calendar Girl: Barb Habbard
Distribution Managers--Bob Kundus, Ian
Book Editors: Drew Bogema, Jeremy Joan Hewes

Contributors: Jeremy Cohen, Linda Duchin, Sue Freiberg, Doug Latto, Robert Lytle, Neil Printz, Taylor Whiteside

Paper Radio: Pun Plamondon

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Workers fight Plant racism

by Mike Flug

For the past year, something totally new and revolutionary has been sweeping auto plants across the country. Black workers, sometimes with white support and sometimes alone, have denounced the policies of both the auto companies and the United Auto Workers union [UAW], and demanded basic changes in the plants.

On February 13, 1968, 500 workers at a Mahwah, N.J. Fordplant shut down production for three days after a racist foreman called a production worker a "black bastard." The company and the union tried to stop the walkout—and failed.

On May 2, 1968, black works at Chrysler's Dodge Main plant in Detroit struck to support their demands for an end to racism in hiring and promotion. when Chrysler fired seven of the strikers, and refused to meet any of their demands, the Dodge Revolutionary Union Movement [DRUM] was organized.

In July, DRUM called for a strike to support a list of demands against racism, both by Chrysler and the UAW.

The call brought thousands of workers out of the plant, and shut down production for over two days.

In October, 1968, black and white workers at GM's Fleetwood body plant in Detroit, forced the shutdown of all Cadillac production in America, with a three day strike against a backlog of over 500 unresolved grievances about speed-up on the production line, unsafe working conditions, and harassment and intimidation by foremen. Over four thousand workers were involved.

1969 began with the shutdown of Chrysler's Eldon Avenue Gear and Axle plant by 1000 black workers after the local union president refused to listen to the demands of the newly formed Eldon Avenue Revolutionary Union Movement [ELRUM], an affiliate of DRUM.

In these strikes, as in dozens of others in auto plants throughout the country, Reuther's local flunkies teamed up with the auto company managements to attempt to crush the growing revolt before it got out of hand. But by March 10, 1969, the revolts were too deep and too widespread for Reuther himself to remain silent. The International Executive Board of the UAW claimed that it sent a letter to 350,000 Detroit area auto workers, threatening, bribing, and pleading with black rank-and-filers for order in the union and unhindered production for the companies. However, the letter was not mailed to any worker with less than five years seniority, in an attempt to split young and old workers.

The Reuther bureaucrats, who have never protected black workers in any protest against racism, threatened:

"The UAW, however, will not protect workers who resort to violence and intimidation with the conscious purpose of dividing our Union along racial lines; for these workers would undermine our Union, the principles upon which our Union was founded, and put in jeopardy the jobs which our members hold."

Even though, at Dodge Main, Reuther's local officers had no qualms about calling the cops to beat up their own black members; and even though, at Mahwah Ford, union bureaucrats actively fried to provoke a white back lash built on fear; Reuther had the nerve to falsely accuse black workers of using his very own tactics, stating:

"The weapons of fear, violence and intimidation have been used in the past in attempts to divide and weaken our Union. We have had to struggle a gainst company goons, company police, gangsters, the underworld, and the com munists in order to survive and grow strong."

This slander is so racist and so crude that it betrays Reuther's growing hysteria over the power of the black revolutionary movement.

Black caucuses are not new in the UAW. They have existed since the earliest days of the union. They have been forced to exist because neither the companies nor the union has ever seriously attempted to fight racism in the shops. Although the UAW today represents nearly half a million black workers, it in fact was only last year, [in fact soon after the strike at Dodge Main] that Reuther allowed the election of Marcellus Ivory, an old bureaucrat, as the first black regional director in the UAW's history.

Racism in the auto industry, however, is not confined to the UAW bureaucracy, but is an everyday fact of life for black workers in every shop. The big shots who run GM, Ford, and Chrysler use racism as their last and strongest line of defense against working class revolt. In the shops, the division between black and white is manipul ated by management. Entrance to skilled trades' apprenticeship programs is denied to black workers. Newly hired black men are arbitrarily assigned to the hardest, hottest, and dirtiest areas of the plant. At the Mahwah Ford plant in N.J., for example, 30% of the 4400 workers are black. Yet in the body shop, where summer temperatures reach 130° F and huge machines can crush a hand or an arm, the black workers make up 90% of the shop. This is typical.

The body shops in assembly plants are often centers of worker revolt. They are also vital to the plant operation. Because the work is so miserable, most of the workers there are those with low seniority—young and black. This makes a problem for the management because they have screwed themselves be concentrating the most militant workers in the most strategic shops. The right 200 workers can shut down an assembly plant of 4000, and management is just stuck; there is no way then to get production going.

Although racism is sponsored in the shops by management, the UAW has leaned over backwards to avoid fighting it. The labor bureaucracy's disregard of the relationship in America between racism and class struggle has been its greatest failure, ever since it stole control of the union from the rank—and—file in world war II. Those workers, black and white, who lived through the 30's know that without black workers, the UAW would never have been built.

What is new in the UAW is the young black worker. More than half the current membership of the union has less than 10 years seniority. They don't know what Reuther is talking about when he recounts hes "battle of the overpass" in the organizing drive at Ford Rouge thirty years ago. They know the union and the shops as they are today—and they are out to rip everything up and create something totally different. Many of these younger workers are black. In fact, there are quite a few plants in the UAW, especially in Detroit, where more than 50% of the union members are black.

The caucuses have sprung up in so many different plants and have shown such mass support that they are the first real threat to the back—door cooperation of Reuther and management in years. He knows better than anyone else how to buy off rebellious members with jobs in the bureaucracy. He knows how to play off one faction against another. But the young workers froghten him precisely because they don't want anything he has to offer.

Reuther is constantly asking the black workers: "What do you want?" Both the daily papers and the radical press have been giving their own interpretations. But workers can, and do, speak for themselves. They are talking about racism, about speed-up on the line, about unsafe working conditions in the shops, and about the growing police state atmosphere in the plants. Listen to what they have to say about life in the auto shops:

ON RACISM:

A worker at the Mack Avenue Chrysler plant in Detroit told this story about differential treatment of white and black workers:

Chrysler Mack treats its workers differently depending on what color they are. Not long ago two white workers were told by a black general foreman to do a certain job. They refused to work the job and the foreman told them to go to the office.

No sooner did they get there than the phone rang. A white foreman who works there under the black general foreman was on the phone. He told them he had a better job for them and they should go where he was in charge.

In contrast to this, a black worker was fired by a general foreman because, according to the foreman, he was acting too big.

I'm not saying that the white workers didn't have a right to fight the foreman if they thought he was wrong. All I'm doing is pointing out how the company is dealing differently with white and black workers.

Another worker, at the Ford Rouge plant, had this to say:

The company seems to be making a psychological effort to degrade the workers and the union is not doing anything about it. One foreman, Spenser, called some black workers "savages". The workers were damn mad and wanted to have that foreman removed. But the union hasn't done anything to get him away.

And, at GM's Fleetwood Fisher Body, the story is similar:

in the plant itself, there are a couple of thousand black workers out of a total of about 5000. We work of the roughest jobs, like in the body shop, where it is 85% black, and there aren't many blacks on the day shift, or on the floors where the pay is high or the work is not real tough.

About two months ago, Chrysler added another assembly line at the Mound Road engine plant. They had so much production to put out that they set up a manual production line. . .they expect you will get out production with only the 30 men they put on that line. Its too much for one man to do. They put so many jobs in the same operation that nobody can get it done. In the machine departments, Chrysler has been running forced over-time to keep up with the production line. Everybody in Machine has had to work 10 hour shifts six or seven days a week. I heard that depart ment worked two weeks without a day off.

ON WORKING CONDITIONS:

Speed-up isn't the only horror story from the auto shops. The auto companies have only one interest in the shops; to get out production. Anything that gets in the way of this goal brings down their multi-million dollar wrath, whether it's a wildcat strike or a demand for a water cooler in a section of the shop that is overheated. The company cares so little about health and safety that conditions like the one are common:

Chrysler Mack is ruining our lives while we produce their cars. Right now I have a pain in my chest because of unsafe working conditions in the shop.

Smoke from the welding on the first floor is not taken out by ventilation and we who work in the area have to breathe smoke hour after hour everyday. It gets so bad that guys have had to stay home after a day of breathing fumes in the shop. If you blow your nose after working a couple of hours, your handkerchief is full of soot trapped during breathing.

Grievances have been filed for over three years, but nothing has been done. We don't even know if the union has talked to the company. When we ask the company, they say talk to the union When we ask the union, they keep saying a grievance has been filed. Workers' health and safety becomes merely a grievance that has been filed. Many workers have contracted silicosis because of conditions like those in Chrysler Mack.

ON SPEED-UP:

One of the major battles in the early UAW union struggles was for control over the speed of production. The union won a voice in setting production standards. At one time, there was an hourly quota of work, if a worker finished his quota before the hour was, he got a few minutes to rest. Reuther has since bargained this union right away, and speed-up has become more and more unbearable. A Fleetwood production worker explai ned their wildcat strike against speed-up this way:

Neither the company nor the union were listening to what we were saying about conditions at Fleetwood. We wildcatted. Maybe they will listen now.

The company was trying to turn us into machines by speed-up and overwork. . .After model change-over, the company had begun a policy of breaking up teams of workers, of piling more on individual workers. We fought back by filing grievances as the contract calls for. But the procedures are too long. We've been back over two months and things aren't settled yet.

A worker at Mound Road Chrysler had this to say:

POLICE STATE IN PLANT

The nation-wide revolt in the plants has management really uptight. Every time a group of workers stop production by a wildcat strike, thousands, even millions, or dollars are lost by the companies. They have tried to deal with this problem in several ways, one of which has been the attempt to more plants out of the cities and into the suburbs. GM moved a vital parts plant to Mansfield, Ohio; only to find themselves on the receiving end of a massive wildcat which forced them to shut down all their other plants.

Internally, management has begun to set up massive security systems, even to the point of restructuring their buildings in order to prevent workers from communicating with each other by leaflets and newspapers. A worker from Ford Rouge described the new system like this:

Ford has thought up a new way to turn workers into their property at the Rouge plant. For years, every worker had to carry a badge in his pocket or wallet at work. You had to show itto the company if they asked.

But now they have a new system starting this month. Every worker has to wear a card on the outside of his cloth-

Continued on page 22

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Requirements: take a bab

by Drew Bogena

By an overwelmint majority, the student of the literary college of the University of Michigan, under the auspices of the Student Government Council, voted last week to abolish the language requirement. The referendum had represented a compromise put forth by moderate elements at the mass meeting of February 4th, after a resolution, introduced by the Radical Cauxus, demanding a disruptive sit-in failed to garner enough support among the students present. However, the clear student mandate on this matter of vital importance has failed to bring any prospects for either faculty benevolence or student mobilization.

Agitation for the abolition of the language requirement began early last fall. Certainly the issue was not hastily contrived. Back issues of the Michigan Daily are littered with editorials, features, and letters [running back to the institution of the requirement in 1951] pleading, advising, and demanding the abolition of the requirement. Thousands of students have labored under the tyranny of a literary college for-semester language proficiency that pretended to build the foundations of aliberal education, but in reality seldom passed for more that rote memoriaation.

Associate Professor Harold Schapiro of the Economics department recently remarked at a literary college faculty meeting that:

"We have no idea of what it takes to produce a liberal, thinking man. By having the language requirement we are pretending to the outside world that we do have some idea of what a liberal education is. But the students are saying "You can't fool us."

Such candidness and honesty are rare in meetings where the apparatchiki of coercion, as the motivationg philosophy of education, dominate.

Voice–SDS, for years the elder statesmen of campus radicalism at Michigan, found its ranks, in late September and early October, filled with dissention and divisiveness following the Welfare Mothers struggle with municipal authorities. One gang, self-styed the "Jesse James Gang" led by Bill Ayers, Jim Millen, and Peter Denton, urged a greater militancy in "radicalizing" students, breaking landlords, and adhering to the more violent spolesmen of the national SDS organization. Old-time Universtiy radicals such as Eric Chester and Gary Rothberger soon complained that the Gang was packing Voice meetings with stooges in order ot push its own action-program. As the dissention grew in intensity, Chester, Rotherberger, Mike Buckley, and Bruce Levine, reluctantly gave up the treasured "Voice" name to the Gang, and formed a new organization, the Radical Caucus, which was intially able to muster a strength of nearly fifty students and a substantial body of student sympathizers.

Radical Caucus s-program, a continuation of the demands urged by the veteran radical wing in Voice, called for an immediate aboltion of all language and distribution requirements, which accordeing to their spokesman, posed an oppressive influence upon the student's right to control his own academic destiny. A massive petition drive, in conjunction with Student Government Council, was organized and soon put into effect.

Bob Neff, SGC exectutive vice-president and an early leader of the drive for abolition, thought that "petitions alone" would be "unlikely to wield much influence. The petitions give us a power base but they are more of a device to let stuents feel they've played a part in working for academic reform

Yet apparently students such as Neff and the Caucus members were not the only ones concerned about the fate of the language requirement. While the 1965 CurriculumCommittee of the literary college had recommended that the requirement not be changed, Roy Pierce, former chairman of the committee, in September, 1967, had cited revision of the requirment as one of the major goals of the year. The present committee, headed by James Gindin of the English department, had begun study of the requirement in the winter of the 1967-1968 academic year, and continued hearings until early March of this year. In order to take into account student views on the matter, they had contracted the Survey Research Center to qualify student opions. After a long session of hearings in which the educational utility of the requirement would be discussed, together with the survey, the committee promised it would submit its report to the college by March 3rd.

Neff, however, saw the committee's behavioralistic notions as a smokescreen for "stalling tactics." "A large majority of students oppose the requirments," he explained "The questionaire will not be circulated until next year and the results will not return until x arch at the earliest. Neff's prophesy was fulfilled when enterprising Daily reporters discovered in March of this year that the survey had never been taken. Dean William Hays then told them that the Survey Research Center had not begun the survey because a purchase order from the administrative offices of the literary college had not followed a verbal agreement between the Dean and the Institute for Social Research.

But the committee has also sought to enhance its image by, on occasion, holding meetings open to students. At one such meeting in late October, later leading spokesmen for conflicting groups foreshadowed the emerging controversy, and argued heatedly over the requirement. Bruce Levine not only lodged a sharp protest against the continual closed meetings of the curriculum committee, but also challenged the propriety of coercion. "If students do not have a desire to learn by the time they get here," he charged, "the University certainly cannot force them to like it. The requirements (language and distribution) are only reenforcements of the practices in high schools which make sure that students will not pick up very many books after they leave school."

Sheridan Baker, the "practical stylist" of the English department and a later spokesman against revision of the requirement, in his attempt to refute Levine's remarks, could only muster the comment that "coercion is the best way to liberally educate a student."

By the middle of November, Radical Caucus and SGC decided to present their petitions to college authorities. On November 22nd, nearly one hundred and fifty students marched from a Diag rally to the lobby of the LS&A Building and submitted close to 3500 sitnatures to Dean Hays, demanding an immediate end to language and distribution requirements. "Forcing students to take undesired courses is not only academically unsound, but it is also a direct violation of a student's right to conduct his academic life as he chooses," the petition stated.

Spokesmen for the marchers demanded that Hays and the curriculum committee recommend an end to the requirements to the faculty at the college's December meeting. Further, if the faculty did not act positively on that recommendation no later than the January meeting, students would assume that it is dondoning continuation of the requirements. Before the dramatic donfrontation ended, however, one student urged Hays to treat the petition with care and respect:

"Every person who signed that petition to end language requirements couldn.t be here today—maybe because they couldn.t afford to cut a French class—but I think you should treat each signature on the petition like it was a little prayer."

Caucus and SGC leaders later admitted that they could have secured an overwhelming majority hadn't the urgency of the matter and the limits of organizational efforts hindered their activity.

While for the most part, SGC and Radical Caucus leaders had attacked the legitimacy of the imposition of the requirement by the faculty, Daily editors, throughout the fall semester, hurled a steady barrage of rational criticism at the academic propriety of coercion. Primary spokesman for the Daily was Ron Landsman, and as early as the middle of October, he had begun probing the matter. At first, he argued that the "arguments against the language requirement were not realted to the current move to abolish all distirbution requirements on the basis of the student's right to make his own academic decisions." Accepting the college's motivations and goals for instituting the requirement as valid, he pointed out the structural "limitations" that "make the requirement unfeasible and unfair." He contended that "elementary languages for 18 year olds is either poorly taught or it is simply unteachable."

Surely there was enough evidence at hand to support the latter conclusions, and as the semester wore on, language graduates of the University re-enforcd Landsman's contentions. He quoted one as charging that "many teaching fellows just can't speak their foreign language well enough to teach by the 'oral-aural' method used to teach elementary languages." Further, the teaching-fellws charged that over-sized classes and "invariably bad" texts promoted serious barriers to the success of language instruction. Another, in a letter to the editor, forthrightly noted that coercion was the source for her difficulties in instruction. Another, in a letter to the editor, forthrightly noted that coercion was the source for her difficulties in instruction.

Allison Carpenter, language graduate from the University in 1966, told of her experiences in the University's Romance Language Department, describing them as "deplorable." To her, the "central controversy is not 'Is it good to study languages?' [as many faculty would assume later] but 'Shall some people coerce others into studying languages, in order to avoid the responsibility of having to offer decent elementary language instruction."

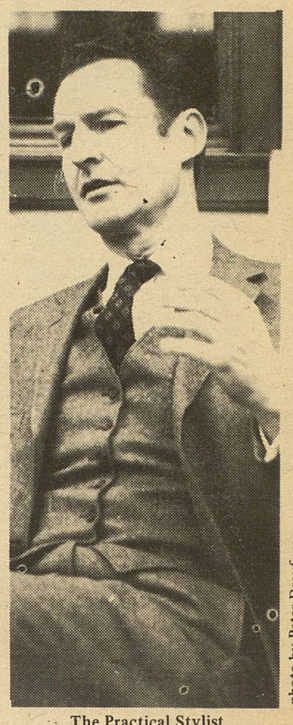


photo by Peter Dreyfuss

The Practical Stylist

Urban Lehner, Daily Editorial Director then, in appealing to students to support the November petition rally concluded that "those forced to enroll in language classes may fulfill the requirement [often after much suffering] but they don't learn the language," and went on to recommend a more extensive counseling service in order through persuasion than coercion, would students be motivated. Neila Pomerantz asked the question:

"Assuming that theabolitionists are morally and philosophically right, do they actually expect the faculty to accept and endorse this class reducing slap-in-the-face? To be grateful for the ego-deflating information that yeasrs of hours spent on language preparation as well as on test composition and theme correction have been in vain."

Lehner and Walter Shapiro, pointed out that the failure rate for language study was higher than in any other area of literary college study. Further they noted that alumni surveys had shown that retention of the language studied in college was scarcely the rule. Wasted effort, they went onto conclude, was the result when graduate schools only required reqding proficiency. Their final conclusion was that the language reqirement was an educational liability and that the best way "to upgrade languages here would be to abolish the language requirement." Making language courses compete with the attractiveness of other courses would force language to improve in order to survive.

And, this is exactly what Landsman stressed. Substantial deficiencies in the teaching of languages at Michigan wasn't the fault of the department, but of the requirement itself:

"By forcing so many students into the elementary courses, the college forces down the quality. While there are undoubtedly many good teaching fellows, the department just cannot be as selective as it should. It needs too many people. Eliminating the requirement, lightening the department load would increase the quality of instruction for those who did choose to take it."

Bob Neff also joined the foray. "Some faculty argue that eliminating

Language sit-in

photo by Andy Sacks

Continued on page 5

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

y step

Continued from page 4

the requirement would lessen the prestige of a Michigan degree. This is a falacious view of education. A liberal education is a personal thing-we can't centerit around thee ideas of some external society."

Apologists for the requirement were hardly inactive as these arguements for abolition were bandied about. Both faculty and students, arguing in defense of the requirement, claimed that it is necessary because literary college students must receive a well-roundededucation. REal communication, of course later leading to a breakdown of national barriers, would promote the growth of a truly worldly international spirit, and in order to achieve this end, knowledge of language and foreign cultures is a necessity. Further, in their demonic urge to support the status quo, they note that through the incredibly intricate process of dealing with unfamiliar symbols, students learn academic discipline through the study of languages. One student, voicing his opinion at a curriculum committee hearing, remarked, "Just taking enough scattered courses is not enough to make a student a whole man.'

Prof. Albert Feuerworker, of the History department, in order to illuminate us upon some untouched aspects of the argument, raised quite a stir, when he noted that "inability to understand and communicate with foreigners in their own terms feeds the already present disposition to make the world over in the American shape. . .To eliminate the language requirement is to yeild another foot of ground to the neanderthals, fanfarons, jingoists, and militarists." Unfortunately for his argument, he faisl to see that the latter demons already own the ground.

And Sheridan Baker saw the abolition of the requirements as "an educational and national disaster." Prof. James O'Neill, chairman of the Romance Language Department, saw the conflict as one between "the designed curriculum and the intellectual cafeteria."

Prof. Carl Cohen of the philosophy department, read the agitation as a conspiracy to gain complete control of educational institutions, and to impose their viewpoints on others.

After Dean Hays received the petitions from the student rally, he forwarded them to the Curriculum Committee and thence progressed a classic "hot potato" handoff. The Curriculum Committee then sent them to the executive committee of the literary college, which returned them to the faculty. The faculty then sent them to the curriculum committee, with Dean Hays commenting that "It's their essential job to look at these things. The faculty is not dodging the issue."

Following Christmas vacation, however, student activity increased in intensity. Literary college faculty meetings, held monthly except when special matters demanded urgent consideration, were, by rule, closed to students. While a motion to overturn closed meetings had been on the floor since the early part of the fall semester, the faculty did not seem overly concerned about taking action on the matter.

Radical Caucus, however, did, and had threatened, with the presentation of their petitions in November, to take action, if the faculty had not, by its January meeting, abolished the language and distribution requirements. They planned to send studentsto the meeting to make sure their opinions were represented.

On the agenda for the January 13th meetings was discussion of course requirements. Bob Neff was quite pessimistic about the outcome: "They'll probably just make some token move like making it easier for students to drop language courses." SGC action would attempt "to encourage students not to preregister for language courses next term."

But while Neff perhaps might have favored conjunctive action, with Radical Caucus at the faculty meeting, Michael Koeneke, SGC President, taking a more cautious stance, argued "that we don't want any hardening of positions." Closing down meetings would put us be-

Continued on page 14

HIGH SCHOOL BLUES

The Argus here presents the first two of a series on repression in local high schools. Written by and for high school students, these cover Ann Arbor High Schools–Huron and Pioneer–and Chelsea High School. If you are a high school student and want to articulate about the hassles in your school, call 769 - 6362 and make arrangements.

ANN ARBOR HIGH SCHOOLS

The high school students of Ann Arbor's Pioneer and Huron High Schools are being repressed. Due to the extensive foreign language program, the students can regergitate the slop they are fed in five different foreign languages. The almighty administration has a procedure where they make up new rules. When this happens, the students get up in alarm and the school elects a committee to study the problem. After they study it, they adopt a more lenient policy than the new rules. This works well, because the brainwashed students feel they got their own way.

Last year, the curriculum was to be changed, wehn the black students made their demands. They said that black students were being put on general curriculum; they were and even though this was all supposedly changed, they still are. Yet it is not just the balck students that are being tracked into general curriculum, but all students whose family probably can't afford to send them to college. All that the school did about this, was to change the symbols which denoted college and general, c and g. In place of this they put numbers, [English 127 instead of English 7c]. The school used a standard administration policy of covering up what they are doing so the students wouldn't see. But we are not blind.

Another thing that the 21 demands included, was a Bi-Racial committee to formed to study race relations. It was to be formed late in June, yet due to procrastination on the part of the administration, it was not formed til late December. This really showed how much they cared for what the students wanted.

A week ago this committee took an "at random" selection of white students out of class to talk about race relations at Huron High. They taped the whole thing with the white student representatives to the committee asking questions. At the same time all the Negro students were taken out of class to talk about the problems without the white students. The committee members with the white students, wehn asked why the discussion did not include black and white students, said we were not adult enough to express our views with everyone present. The administration feels we will go for anything if they present it right.

At the end of last semester, some of the students at the two high schools left school to return again in June to graduate. These students had enough credits to do so. This was approved by the administration. The main reason why they left is that the school wanted them to leave. These students were the ones who helped the black students last spring and those who were in great support of the proposed boycott of classes, against the hair policy. The administration by letting these people go, were stopping moves in opposition.

One of the school's new "freedoms" this year was the opening of the commons.

This is a place where, unlike study halls, there are no rules against talking.

Second semester started and the students were running Commons. The administration took the most loyal to the school students and made them "proctors." A proctor's job consists of collecting all the ID cards and taking attendence. [Collecting ID cards is to prevent skipping; a student must carry it with him at all times. There is a $1 fine for losing it.] Even if Commons is student-run, there is still a teacher in there, and occasionally our good old friendly fuzz, Officer Robinson.

The high school is very very priveleged to have in our midst the presence of the amicable police. Officer Robinson is there to "only do police work." It doesn't matter what he is there for, why do we need him?

The school decided this year that something must be done about those terrible "SDS garbage" type papers being distributed at school. A committee was formed, "The Free Press Committee." This committee is made up of students and faculty, [evenly divided, of course it's a student paper, isn't it?]. They are to read all papers to be distributed at the high schools. According to rules set down by the school board they are to check the papers. There is to be nothing in these papers not sritten by a high school student of that school or a faculty member, no "malicious misquotation," and no use of obscenity. The paper is then read by the principal and if deemed okay, maybe distributed. The penalty for not doing it by the prescribed method is getting kicked out of school. Who gives them the right to tell us what to do?

Let us bow down, the all-powerful administration gave us a liberal dress code. That is nice. Most of the students are using this for an excuse to sit ontheirfatasses. They feel that it was all that was wrong with the school. It isn't. We must go on and stop the administration from feeding this slop to us.

CHELSEA HIGH SCHOOL

Oppression, of course, is nothing new to a minority of Chelsea High School students. But because the work of a few disregarding the recent Supreme Court ruling on the rights of high school students, nothing is being done about it.

The majority of the kids were so used to the idea of the school ruling everything, that they fogot about their own rights. But in view of the new ruling which states: "Because they enter a school building does not mean that they lose their Constitutional liberties," the students began to think and see what the school has done to them on hair, dress, and other things.

One of the main things was the regulation on hair which is at the present, that boys' hair must not hang in his eye brows and msut be tapered around the ear and neck. Also side burns are not supposed to be longer than the earlobe.

Bruce, assistant principal, went around Chelsea barber shops telling them how to cut boys' hair. He went to Dascola in Ann Arbor and they told him to get out.

Supposedly, when you walk into a school, you do not lose your constitutional rights. But that's a bunch of bullshit. Just try to go into Chelsea High School. The pigs drive through the parking lot every morning looking for kids smoking and going over the 15 MPH speed limit. Kids are being kicked out of school every day for wearing bell bottoms or faded blue jeans, or not wearing a belt or not wearing socks. They are especially being hassled for hair. In this prison of fuckheads you can't have your hair touching your eyebrows, even. They would really shit if someone came in with a beard.

The administration really freaks on the dope scene. Kids are constantly harrassed, getting called down to the office and questioned prodigiously as to whether they smoke marijuana, and asked to rat on those that do. They even tried to get some kids to go into Ann Arbor and set up a sale there in order to bust Ann Arbor kids, but the pigs really blew it. The administration really sucks. But although thus far they have been able to get away with their shit without much complaint from students, the point is coming whre kids aren't going ot put up with it any more. The realization is spreading. All power to the students.

SPA!

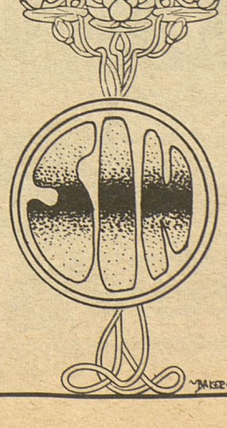
Whas happnen, you crazy little motherfuckers? The zodiac moves closer to Aries – the sign of Spring and warm and outside when delicious laziness looms high in the horizons of all true freaks. Two corrections on my last column: you have to ask the manager for those condoms at the drive-in, and OD was so named cause he always forced you to take more tokes even when you were all smoked out. With my past crimes behind me I can now lay more words of battle upon your purple ears.

Went home to N.J. and brought four copies of Zap comics to keep in touch with the real world when what should happen but my mother intercepts me eagerly digesting them [that means reading not eating]. You sense a traumatic experience coming, no? Maternal one speaks thusly: I sent you to college to read COMIC BOOKS?! My immediate retort: See right here it says for adult intellectuals only. And they lived happily ever after. . . . . R Crumb's coming to Ann Arbor. Hubba Wonk! Who knows what evil lurked in the hearts of men? Who knows what monsters roam the night? The shadow do! If you haven't read the Little Prince you have already been turned into an artichoke [there's a little tiny one in your belly button but don't bother looking for it man, cause like you can't fight the Establishment. GLYPE Sing at Nixon's inauguration demonstration:

FIGHTING FOR PEACE IS LIKE BALLING FOR CHASTITY!

Grunchy Granola lives in Loke. Remember what the fox said – follow your heart and what Slocum Upsnatch– said: Keep the peanut butter out of the jelly jar.

Go Lightly,
L. G. Puendall



This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

HEAD-LINES

TACOMA, Wash. (LNS)—Good news in the Preisidio "Mutiny" case. Linden Blake, the third of the 27 stockade prisoners to escape while awaiting trial, has arrived safely in Canada. And the Departmtent of the Army, feeling the unaccustomed weight of public pressure, has cut Nesrey Sood's sentence down to two years.

Sood, the first man to be tried, was originally given fifteen years. On March 18, Sixth Army Commanding General Stanley Larsen, the man who insisted on a mutiny trial over the advice of his own legal coun

aid, reduced the sentence to seven years in the wake of an enormous San Francisco sympathy demonstration for the accused, widespread congressional criticism of the sentence, peace movement distribution of photographs proving the "mutiny" was a non-violent sit-down and behind-the-scenes pressure from Secretary of the Army, Stanley Resor.

Larsen was instructed to fly the transcript of the Sood trial to Washington immediately. Within three hours, the Army Judge Advocate, Major General Kenneth Hotson, announced a further reduction to two years. Hotson's hasty "review" of the matter is unprecedented; according to regulations, he is supposed to pass the transcript on to a Board of Appeals so it can be studied. Hotson's review amounts, therefore, to a public reprimand of Larsen—who has been considered a protege of Gen. Westmoreland since his days as Commander of the 82nd Airborne Division in Vietnam. Westmoreland recently visited Larsen and is rumored to be stage-managing the mutiny trials.

At Ft. Lewis, Wash., where the trial of the 27 has been moved [because, as one attorney said, "The Army is on trial in this case, too, and the Army can't get a fair trial in San Francisco."] the prosecution was stunned by the reduction of Sood's sentence. When the Court reconvened on March 19, David Lowe, speaking for the group of six defense attorneys, asked an immediate continuance "so we can sit down with the prosecution and see if we can work out a deal in light of yesterday's events. Of course I mean 'a deal' in the finest sense. . ."

CAPETOWN, South Africa (LNS)—South Africa is continuing with plans for its own all-white Olympics in Mexico because of the facist composition of its athletics. But while supremacy here preserves its purity, thriving on just such gentle rebuffs. The government of Prime Minister Balthazar Vorster is protected from economic isolation by the big business maxim that "the internal politics of a country are none of our business unless those politics interfere with the extraction of profits." And Apartheid, with its cheap labor market and sympathetic government, yeilds very high profits indeed.

Following the expulsion of South Africa from the 1969 Olympics, Shell made its donation "to promote national sports festivals" in the country. Vorster welcomed the gesture warmly and proposed the separate sports festivals be held for white and non-white athletes.

Thusfar, only a white Olympics has been scheduled—the all-white restriction applies not only to athletes in the event, but also to the spectators. Invitations are being limited to athletes who made the highest showings in the Mexico Olympics. Automatically eliminated are all Black Americans, all Africans and Asians, and sportsmen from socialist countries.

To date, although several individuals have accepted invitations (none from the United States), the only nation which has agreed to field a full team is West Germany. A West German spokesman was quoted in the Johannesbufg Star as saying, "No matter what other European countries decide there is no doubt whatever that we will sending a team. We received invitations for 14 athletes—and 14 athletes will be there."

BERLIN (LNS)--A US military police sergeant corssed into East Germany in late February to ask the government there ot help him obtain asylum in Scandinavia.

According to the Associated Press, a US Army spokesman said that Soviet authorities confirmed that Sgt. Thomas E. Cavanugh, Chicago, is in East Berlin with his wife Cristel and their infant daughter.

ATLANTA (LNS)—Students, workers, blacks and GI's are planning to converge in Atlanta over Easter weekend for a "Southwide Mobilization Against the War in Vietnam and for Self Determination."

Movement spokesmen have indicated that they espect several thousand people, making this the South's largest demonstration yet.

NEW YORK (LNS)—The Army is beginning to worry that too many "heads" are fighting the War in Vietnam.

The Pentagon released figures recently on the suspected use of "drugs" in the armed forces. Drug use in the military is on the rise, especially in Vietnam. There were 14,041 wordwide investigations in 1968, compared with 7, 641 in 1964.

Frank A. Bartimo, Chairman of the Defense Department's Drug Abuse Control Committee stated that the increase in drug use is probably due to "greater focus on the subject."

Investigations in Vietnam included 3,225 cases of suspected marijuana use. However, there are no statistics available on the number of military drug-use convictions.

Bartimo reported that statistically, there are still more civilian drug users than military.

CRAZIES!

ATTACK

by Carola Hoffman

NEW YORK (LNS)—The Grand Ballroom of the New York Hilton was packed with some 2000 liberals in party clothes. The occasion was a national "Peace Convocation," sponsored by the Fund for Education in World Order.

The speakers included Senator William Fulbright, Senator Jacob Javits, Senator George McGovern, William Sloane Coffin, Hans Morganthau and Harrison Salisbury. Other "notables" like Paul O'Dwyer and Chet Huntley were there

Glorified T.V. dinners were served and William Fullbright went to the podium to speak. From the right three waiters in red jackets moved in with napkin-covered plates. They mounted the dias, unhindered by any type of security. With a flousih they placed the plates in front of Senators Javits, Fullbright and McGovern and ceremoniously raised the napkins.

Lo and behold, the O'Dwyer Award was revealed—a nice fresh pigs' head, complete with toothy grin.

A young woman lept gracefully to the ledge behind the dias and unfurled the flag of the National Liberation Front of South Vietnam. The three waiters had donned pigs' masks. The "head" waiter addressed Senator Fullbright as "William Racist Fullbright Pig" and told him he was receiving the "O' Dwyer Award" for his outstanding contributions to racism, both at home and abroad.

The O'Dwyer Award is a large pig's head, anmed for its first recipient, Paul O'Dwyer. New Yorker O'Dwyer ran for the U.S. Senate last fall, in an attempt to co-opt the Movement. Other recipients of the O'Dwyer Award have been John Kenneth Balbraith, noted Democratic Party brain truster and intellectual ambassador of U.S. imperialism, and Nguyen Hun Chi, South Vietnamese Ambassador of the U.N. The Award is always ceremonially accompanied by Vietnamese flags, in keeping with the Vietnamese roots of the Award. In Vietnam, after the execution of village chiefs who co-operate with invading Americans and puppet troops, their heads are displayed on poles to the villagers.

The balcony suddenly erupted as NLF flags were dropped over the rail and leaflets fluttered down on expensively-coifed heads. Chants of "Ho, Ho Ho Chi Minh" and "Sirhan Lives" began.

The demonstrators returned to their tables and continued their loud comments. They charged Fullbright and his ilk of stepping on the bodies of black Americans and the Vietnamese in order to achieve power. "No more reform," they shouted. "Revolution!"

On being questioned about their organizational affiliation, demonstrators proudly said they were Crazies. Crazies??? The media couldn't believe it. "You must be crazy to say a thing like that!"

Robin Palmer, one of the biggest crazies, had kept up a running commentary on the speeches. Now Law'n Order moved in.

An 18th pricinct pig placed his hooves on Robin and announced he was "unda arrest." Robin was led from the dining room amid shouts of "Sirhan lives." He was followed by a string of crazies, cameramen and cops.

At the 18th Precinct, Robin was booked and charged with disorderly conduct. In court, he acted as his own attorney. Released on his own recognizance, he made it back in time for a 5 p.m. picket line in front of the Hilton

Throughout the Convocation, various disruptions had occured and by the time it was over, many guests looked slightly crazy themselves.

OBSIDIAN ART FESTIVAL

McKENNY HALL BALLROOM

TUESDAY, APRIL 1

2:00 - 10:30

UP' STOOGES' COMMANDER CODY, SUNNY HUGG

DONATION $1

BLACK PANTHER VIEWS ON REPRESSION AND DISSENT

WEDNESDAY, April 2nd, MICHIGAN UNION BALLROOM

BENEFIT FOR LEGAL DEFENSE FUND.

JOHN WATSON—"SOUTH END", KENNETH COCKEREL—RADICAL DETROIT LAWYER

Dodge Revolutionary Union Movement

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

WOMAN AS NIGGER

FIRST OF TWO PARTS

~BARKER~

by Gayle Rubin

In 1903 Daniel DeLeon, a nineteenth-century American Marxist, attacked the wrongs done to women, observing that this oppression "touches a nerve that aches from end to end of the capitalist wrold. . .Accordingly, the innovation of the 'Rights of Woman'. . .arouses the spirit of the heaviest sufferers under capitalist society." Jesse Lemisch, in a paper describing her course on radicalism at Northwestern, notes that the last 20% of it is devoted to women's liberation.

She says that "one reason for concluding a history of radicalism with the subject of woman's liberation is this: the idea of woman's liberation is ludicrous, not only to Americans in general, but, more importantly, to most of the movement. Thus woman's liberation defines the limitati

its of contemporary radicalism—and suggests directions for the future—by indicating the point at which the movement ceases to beliteral and through going in its belief in human rights. . .It is a metho

asure of how far we have to go that such a course should have to begin by convincing students that a problem does in fact exist, that women are not inferior, that there is injustice and brutality in this area. People are more sophisticated about blacks than about women: black history courses do not have to begin by convincing people that blacks are not in fact genetically better suited to dancing than to learning.

This sums up my experience of the last few weeks so well. I have been stunned by the reactions elicited by any discussion of the ideas that women are socially defined in a racist way, that women are indeed capableof different roles, that this is a serious question. I have never seen anything raise such responses—women who assure me they are happy with being "feminine" and look at me inquiringly to ask why I'm not; men, whose puzzled and defensive question is always "what is it you people want, anyway?"

The ultimate experience of ths sort occurred last week, wehn thewomen's liberation group requested money of Student Government Council at Michigan. Usually monetary requests of council are routinely passed upon consensus; only twice has there been anything like a fight—once for the Hog Farm, and this time, for women's liberation. Moreover, the vote on the contested motion was split strictly male/female, as had been predicted before the meeting. And the questions fired at the girl who made the request were decidedly more emotional than the usually dry tone of Council meetings.

The basic premise of women's liberation is that women are an exploited class, like black people, but that unlike blacks, they are not marginal to our technocratic society. So that one might expect that social control of women is less slipshod and more subtle than that of black people: In other words, women suffer from some form of racism, as that word is currently used. Racism has come to refer, in the past year or so, to something enormously more complex tha ı what it meant in the days of the first sit-ins. It refers to any dynamic system of social, political, economic, and psychological pressures that tend to suppress a group. whose members may be influenced by some form of biologically determined distinction, and whose suppression may be contrary to what would be expected by normal divisions of class. That is, blacks are oppressed as workers, but their blackness makes them more vulnerable than white workers.

They are a class within a class. Women form a class within every class. Sometimes they are oppressed despite their class. I started thinking seriously about the "woman as nigger" last summer, at a training session on racism held by People Against Racism [PAR]. As the speaker explained the dynamics of black-white interaction, I kept substituting female for black, and was astonished by the similarities. I had the same kind of reaction students have when theyread Farber's "Student as Nigger". But for students, the parallel is not as deep. There is a paper by Helen Haiber which contains a chart on the parallels between blacks and women in regard to such matters as discrimination, rationalization ofstatus, ascribed attributes, and means of accomodation, such as "Supplicatory whining intonations of voice" for blacks, "rising inflections, smiles, laughter, downward glances" for women; "concealment of real feelings" for blacks, and "feminine wiles" for women; "outwit white folks," and "outwit men."

Girls, don't you remember? Never let on your real feelings, boost their egos and don't beat them in games, use your head and you can always get around them, never trust a boy. We are raised to think of all male-female relationships as huge games of win or lose—win and marry, lose and get pregnant. It's so sick it's so neurotic.

The woman's socially defined role is a modified form of hysteria. A hysterical person has shallow relationships, based on security needs instead of the personality of the people involved. A hysteric relationship with his body is one of distance, in which the body is an alienated object. Hysterical women are characterized in psychology books by descriptions indistinguishable from the All-American Ideal Woman, i.e., a tease who is enormously attractive, yet witholds herself after leading people on. Hysterical perception is defined as vague, global, unanalytic, simplistic, emotive, non-intellectual. A hysteric is very dependent on others for his identity—he is only what others think of him, so his enterprise is to fulfill what roles are expected of him, to always be what anyone wants him to be. All of these descriptions are held up as ideals of feminine behavior, particularly this last. A girl is trained to worry most about how she appears to men, what impression she gives, how to play the role he wants her to play [ego-booster, sweet, demur, non-assertive, etc] The important point about the woman's role isn't even that it is necessarily inferior; it is rather that a woman's unique identity is made irrelevant. In a paper called "Training the Woman to Know Her Place," it is pointed out that "When a boy is born, it is difficult to predict what he will be doing 25 years later. We cannot say whether he will be an artist or a doctor or a college professor because he will be permitted to develop and fulfill his own identity. But if the newborn child is a girl, we can predict with almost absolute certainty howshe will be spending her time 25 years later. Her individuality doesn't have to be considered."

The heroine of "Story of O" is named, simply, "O." Susan Sontag refers to this as a cartoon of her sex—an empty zero to be filled. In fact, some critics have referred to the books as being the logical, extreme conclusion of the cultural stereotype of women—a following through of the consequences of an ideology.

Think about the cultural myths—in Aldous Huxley's parody of Christianity, "Ape and Essence, women are referred to as "vessels of unholiness." This is no more than is implied by the entire Christian ideology of sex that has been adopted since St. Paul.

Women are always held responsible for the supposed evilness of sex—it's not just Eve and Pandora. The prostitution laws are a contemporary example. Soliciting is an offense in 34 states, whereas customers are subject to legal action in only 14 states. Moreover, prostitutes are jailed in virtually every state, and customers—men—not at all.

In general, the legal status of women in America has improved. It is no longer true that, as Gunner Myrdal pointed out, the nearest analogy to the legal status of Negro slaves in the 17th century was the status of women. However, although women now are independent legal entities, there are still tremendous inequities. The law does not permit a woman control over her own body. Most states restrict the dispersal of birth control information and devices (except for poor people, where its use is faintly reminiscent of genocide). Hospital abortions are illegal in most states except for rare cases. More women die each year from medically unsafe abortions than American soldiers die in Vietnam! And the word "sex" was included in the 1964 Civil Rights Act as a joke. It was opposed by all the liberals on the ground that it would make the whole Civil Rights Act more difficult to pass.

Despite the Civil Rights Act, however, blacks and women still enjoy tremendous job discrimination. The percentage of women faculty members at the University of Michigan is appallingly low. Those departments which do hire women are usually "service" professions—nursing, social work, some psychology. The History department has one female professor. Philosophy and English have none. Classics, Math, and hard sciences are sparse.

For women outside the University, there are jobs—mostly low paid, part-time,or shit work ones. Look at any office—not a single male secretary, which is more telling than the occasional female exceptions.

Women working at the same jobs as men frequently receive lower salaries, whether or not they are self-supporting.

Every racism needs an ideology. A primary ideological support of racism is psychology. The black man is contented with his lot because he is suited for it. "His intelligence is not the logic of a white man, but a shifting intuitiveness that makes him more sensitive, to, for instance, religion. . .But he lacks the purposive, disciplined intelligence of his betters. . ." As Heather Dean says, "Read woman for black man. Read real wo man for good nigra. Read male chauvinist for Southerner. For the Southerner's ideology, read Freud."

I am going to quote most of a section of her paper entitled "Penis Envy—The Ideology of the Master Sex.":

"Freud's dualism is most marked in his understanding of masculinity and femininity than is his essence a protuberance, woman as orifice, man is active, woman is passive, man logical, woman intuitive, man aggressive, woman submissive. When a woman wants to undertake "male" activities such as voting (pushing a vote through a slot) she is flying in the face of what God and nature had created for her. Why?

"Well, at the age of 3 or 4, a little girl discovers the difference. She deduces that she has been castrated. In the normal course of her development, per Freud, she resolves the resulting turmoil by accepting her punishment, her mutilation, with total resignation, and adopts the passive feminine role.

"But some little girls do not. They strive for physical and intellectual competence, but not because these are good in themselves. They resent discrimination in education, the arts, and employment and are frustrated rather than fulfilled by male domination and not for the reasons the black man in America reacts this way, not because of an essential human drive to activity and self-realization; rather because she perceives these male activities as a symbolic substitution for the penis of which she was robbed in infancy, [You'd think they were hard to come by.]

"It might seem more plausible to explain a neurotic desire for the freedom entailed in the male role than to explain a desire for "male" freedom as a symbolic repossession of a hypothetical lost penis. But it is observable in the sociology of knowledge that the "free and unbiased" pursuit of scientific truth seems to lead inexorably in every era to a rationalization of the power relations of that era."

Prof. Diamond [one of two female professors in the Michigan anthropology department] mentioned in a lecture that women entring into psychoanalysis are encouraged to adjust to their traditional role. Indeed, it is usually thought that the source of their problem[whatever brought them into analysis] is precisely a failure to adapt to that role. A paper by Sandra and Daryl Bem documents early socialization of women, showing that girl children, like black children, are verly taught how low self-esteem and how NOT to be self-initiating and highly motivated.

One thing that should be made clear about women's liberation is that it doesn't mean turning women into men. To use the black power analogy, no one wants to obliterate the differences betwween male and female. Rather the point is to destroy some of the myths about the nature of male and female and find more satisfying role definitions for male and female alike. Moreover, radical women, at least, don't want to become like men in the additional sense that we find so much wrong with the role in the American male has to fulfill, both in terms of his relationships with women

"escorted" from the Miss Ann Arbor Pageant photo by Peter Dreyfuss

Continued on page 15

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

probation:

Equality under Eldon's law . . .

by Adrienne Tentler

For all of us who hassle over community and campus organizing, the phenomenon of 200 students sitting in last September at the County Building presents some prickly and unpleasant problems. Probation is now over for all but a handful of recalcitrant souls who haven't come across with $76.50or who are still being tried after failing to get a Federal hearing, but what occured inthe intervening six months makes a very depressing tale, indeed.

I have a good deal of personal unhappiness about my own position with regard to the sentencing and some ambivalence about my motives in speaking now - but- and this may be important - there are too many people just like me in that group of students. We sat through several chaotic and divisive meetings after the arrest, accepted the work sentences and stayed put in a basically liberal stance at the expense of the one organization that had any cohesion or strength or vulnerability - the Welfare Rights group. All of us went through the motions, bad tempered, grumbling to a few friends, but ultimately obedient. I think there's no question that we allowed ourselves to be manipulated and without a public whimper. Since much of the energy in this radical community has, in the past, been spent in private agonizing, I want to write now as an exercise in faith that the analysis can be turned outwards and that what we experienced alone and divided can be uncerstood and acted upon collectively.

A lot of young undergraduates, a healthy sprinkling of McCarthy buttons or at least McCarthy faces, the Welfare Rights groups and others of undetermined sympathies braved Oaklands' County's finest, who were outfitted for the occasion with pastel cans of Mace, blue-black riot suits like the firefighters in Fahrenheit 451[0], dogs, and clubs, an entire cinematic production with snipers on the rooftops and Sheriff Harvey living out some John Wayne dream in his requistioned chopper. People act in such situations out of some self-established combinations of personal and ideological reasons, but I believe that a number of us stayed in the County Building as another act of faith, both in the Movement and in this particulat event as a method of clarifying our own position visa vis the institutions in the community. Potentially, it was a way of reaching a group of students who were willing or even insistent on becoming part of the radical community. I did not stay to "help the mothers"in the sense that Max Peet, Jr. the presentencing investigator plaintively suggested to me. Fingering his tie clasp [miniature handcuff] with a whats a nice girl like you doing. . . etc, etc. look in his eye, he was eager to understand. "I guess since you're a mother, you wanted to help "those mothers". Not exactly. At that time, "those mother" were a very put together, organized, tough group requiring no liberal hand, no dole, no Lady Bountifuls - but only some muscle, on a temporary basis, in order to exercise demands on their government. It was in that spirit that a food number of us sat in.

But the politics of confrontation has changed, and last September we had not made the neccessary adjustment in our own analysis. We can no longer turn out for one day at the big kids Fun House with real guns, bad guys in leather and the people in blue blazers from Channel 2. Unquestionably there was real, raw anger. People randomly fearful and furious. But my one experience, and I'm betting it wasnot unique, was that I was engaged in a moving and exciting event. At least the sides were drawn. Iknew where I was and with exquisite clarity, who the enemy was and how to engage him. Trying brought us there, we tripped out on living the newsreels t last. Its very hard to keep up the energy and momentum of an action when people take your mug shot with a malfunctioning Polaroid swinger and frisk you for hair pins and other weapons of self-destruction. But a creaky, silly, opera buffo judicial system can be most dangerous just when it weems most absurd and bumbling. It took eight hours to arraign us all and during that long night there was very little rapping. We sat alone or in that room, except the Social Work students. That in itself was not a crucial loss, but a more serious and certain fatality, that night, was our cohesion as a group.

Scenes from the Welfare sit-in photo by Andy Sacks

We would have gained several thing by staying together. There were some powerful feelings last fall, post-Chicago very little rapping. We sat alone or in small groups, everyone taking care of his own needs—bail, lawyer, egg, nausea, exhaustion. Right there it all began to fall apart.

The group of students did not meet until the night before the first formal arraignment and what finally did occur was a nightmare. A lot of screaming and more anger directed at one another than ever went out to the cops. A frantic, unhappy evening, spent cursing each other over legal tactics. Before the arrest, there were rumors of three month sentences circulating the County Building, but now people ate each other up before the prospect of a week or ten days. No mention of why we had sat in or what powers we now had as a group of even a temporary nature. Welfare was a dead issue for everyone in disenchantment, some urgency about new draft laws, and a general galvanizing of energies as people came back to the campus. There was loose energy and power, ill-defined prospects for large movements of people and sentiments. The sit-in could have been one first step towards activism, not on the welfare issue along, but moving back to the campus talking and working together carefully, taking the time and pains with one another. It would have been a laborious and chancy endeavor in any case, but it still should have happened. Instead we all got spaced out - in our heads and as a collection of people.

photo by Andy Sacks

These losses are only temporary setbacks, but one result of our fragmentation was more critical. Judge Eldon and the Probation Department made the happy discovery that confrontation takes more time and effort over a longer period than one day in City Hall. They operated on the assumption that things would cool down, students would go back to student-type activities and wouldn't maintain the one weapon at our disposal, our size and cohesion. We should have gone to jail. We should have made it very expensive for the County to prosecute both the welfare group and the students. The courts bet we'd take the safe work option, which overwhelmingly we did [sentencing ended up a cosy three weeks before finals]. With the students salted away in projects and fines no hassle to most of us, the County was free to pressure the one group they needed to hurt, the Welfare Rights group. Is this my paranoia? Was there individual malice on the part of the court or the probation department? Impossible to decide. Yet, observing the treatment during the work projects, it is also impossible to believe that black mothers and students were viewed as the same breed.

All the male students put on outdoor or park work, did eventually put in their seven days. But the interesting comparison is that between mothers and female students. Judge Eldon wanted everything fair and equal. At least that was his expressed opinion in hitting the ADC families with the full fine and court costs. Ignoring the Kafka-esque quality of that gesture for the moment, we can look at what did occur in serving sentences and find that it still stinks.

The mothers were required to serve seven days at St. Joseph's Hospital, Some did filing, some idd very unpleasant housekeeping tasks under the direct jurisdiction of the Probation Department and whoever ran the project at the Hospital. They were to be at work at 8:30, no transportaion was provided at first and what later materialized was spotty and ineffectual. Several girls were given some flack when they tried to leave early to catch rides back to Ypsi. The students were to be their babysitters - driven to their jobs from the Union with two girls assigned to each house so they could trade off for classes. We got our assignments from two or three non-student women who had also been arrested and essentially reported to no one. I babysat for three different women, only one of whom had a child home all day. Most days, I brought books, smoked, read Merleau-Ponty and Mailer, slept and chatted to my fellow priosner. My only duty was to give lunch to the kids who came home from 11:45 to 12:30. All the days I worked as a babysitter were liesurely and companionable, getting faintly boring by 4:00 when the mother was almost due to come home.

The last day I worked, I arrived to wake up the entire household. The mother had no transportation, nevertheless she got her kids ready for school, dressed the baby, while we scrounged for cigarettes and lunch money, and hurried half awake into my car so I could drive her to work. We both knew we were being manipulated. I should have said, "Cool it, stay home. What are we doing to each other for God's sake." But both of us were frightened to back through with it, knowing she was getting screwed. I went back to her house and played with the baby. He took a bottle and fell asleep in my arms while I leafed through a magazine and somewhere in the bowels of the hospital, the mother put in 8 hours.

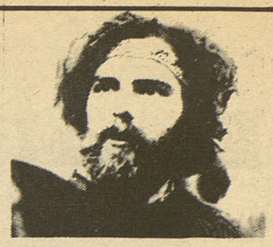
Certainly the quality of our sentences were disastrously inequitable, but the plot gets even worse. All mothers were under duress to serve their seven days and their activities were carefully monitered at the Hospital. This was not the case with the students and it looks as though the court never intended the two groups to serve equal time. In one project, there were 19 girls, each of whom was assigned to wrok in pairs for five days. In other words, a total of 47 days had to be put in by that work group. However, there were only five mothers, each of whom needed to serve 7 days, assigned to the same project. For those of you still struggling with the numbers, 35 will always be smaller than 47 and there wasn't a prayer that the students could put in their whole sentence. To return to the group of 19 girls; two chicks split the scene altogether, four served four days, four served three days, six served two days and one served only one. Ron Rinker blandly assured me that since no complaints were received from the work chairmen, they assumed everything was in order. I guess that's what happens when you put convicted criminals in charge of a work pfoject, because I suspect the case I just outlined is not atypical. The point is not that we were bad Girl Scouts and didn't do our duty. I do not regard the occupation of some other woman's home and family under those circumstances as a decent or humane task, and it certainly fits into no

Continued on page 9

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

ken,
you heard: we were indicted!
here's my statement
hope you use it Love
THECONSPIRACY Jerry

YIPPIE! INDICTED



Jerry, along with Abbie Hoffman, Rennie Davis, Dave Dellinger, Tom Hayden, and Black Panther co-founder Bobby Seale were all indicted by the Chicago Federal Grand Jury last week. Their bond was $10,000 each. Eight Chicago pigs were also indicted. Their bond was $1,000 each.

by Jerry Rubin

This is the greatest honor of my life. It is with sincere humility that I accept this federal indictment. It is the fulfillment of my childhood dreams, climaxing yeasrs of hard work and fun.

I wish to thank all those who made it possible: my mother, my father, brother, wife Nancy, Stew and Gumbo, Spartacus, Tom Paine, the Boston Tea Party, Ho, Che, Fidel, Huey, Eldridge, Lenny Bruce, Walter Cronkite, and last but not least—Richard J. Daley.

I realize the competition was fierce, and I congratulate the thousands who came to Chicago. I hope that I am worthy of this great indictment, the Academy Award of Protest.

With my indictment I join the list of outstanding world figures who have crossed state lines to create civil disturbance: the Beatles, Elvis Presley, the late Marilyn Monroe, rock bands, the President of the United States, and Joe Namath.

And you know who else is guilty? The hippies who dressed in psychedelic Indian clothes, boarded British ships, and threw tea overboard in 1773! They crossed state lines with intent to destroy property.

"Supernatural" is the only way to describe the anti-riot law.

Congress passed it as a warning to the game of football. Fans who cross state lines, and then tear down the goalposts, are subject to arrest.

The crime is not the act, but your INTENT at the moment of crossing state lines. IT is against the law in your own home! A telephone call to someone in another state is enough. Or a letter. Or an interview on radio/tv which is broadcast from one state to another.

The yippies broke the anti-riot law when we mailed a postcard to Daley telling him that we were going to put LSD in the water supply!

You do not even have to be at the scene of the riot itself. You can jetplane into a town, give a speech, and then jet 10,000 miles away. If a riot takes place after your speech, no matter where you are, you are guilty of "causing" it.

You can break this law without violence or damage to property.

A riot is defined as a "threat of violence or a danger of damage to property."

The yippies in Lincoln Park were a riot. So is a baseball crowd. A Beatles concert is a hell of a riot.

Where does one draw the line between "free speech" and "inciting to riot"? It's fairly simple.

If your speech is ineffective, it is protected by the Constitution.

If your speech is effective, you are "inciting to riot".

Effective speech—speech which moves people—is against the law.

All new laws give government increased power over the people. Since crime-prevention is an essential aspect of law-enforcement, the anti-riot law requires a husky Police State for its enforcement.

The FBI is forced to tap our phones and read our mail in search of violations before they happen.

How far off is the day wehn the FBI sets up checkpoints at state borders, examines "passports," and porhibits entrance to potential "rioters"?

Congress was in a mood described best as "mob rule" when it passed this law in 1968. The fires of Detroit and Newark were still smoking. Racist Southern congressmen wrote and lobbied for the anti-black bill, screaming that riots were fomented by a national conspiracy, by agitators traveling from state to state, by International Communism.

The purpose was to jail Stokely Carmichael and Rap Brown. Congress hallucinated that there would be no riots if there were no agitators!

America thinks the "solution" to racial oppression is to pass laws against those who fight the oppressor.

There was a "conspiracy" in Chicago. It was a conspiracy of thousands to oppose an illegitimate and immoral political party.

We went to Chicago to oppose the Democratic-Death Party, to have our counter "festival of life" in Lincoln Park and to express our revolutionary politics of life-style.

As the Walker Report documented, the cops rioted. Our long hair incited cops to riot. We are indicted under the federal anti-riot law because our long hair incited cops to violence against us.

These indictments are the responsibility of Richard Nixon. They were delayed for weeks waiting specific and personal approval from the White House.

They represent a bald attempt by the government to try to use punishment to stop demonstrations. The United States government thus repeats a classic error of all dying empires: under-rating the bravery of her youth.

The major result of these indictments will be to excite every young kid across the country to want to cross state lines and become a "rioter" by the time he is a teen-ager.

Yippie!

JAZZ JUNCTION

by Doug Latta

The thing about Albert Ayler is that he's just so clear. No Son-ny Rollins "Blessing in Disguise" or Archie Shepp peeking around the corner at you like a naughty little boy with a slingshot. His music makes no bones about itself. He's never wasted any time getting there He's never been one for suspense, or building a solo gradually to a climax. His message is pure and simple: "We're musicians and we're asking the whole world to listen—and understand. WE're all together, everybody, and there has to be peace, that's what we're saying." His compositions, with names like, "Ghosts," "Spirits," and "The Wizard," have always been strongly influenced by Baptist choirs, salvation army bands, and New Orleans street music. In his improvisations, he has extended these simple tunes into variations about as far out as can be imagined, completely free in rhythm, harmony, and tonal color [he plays so high sometimes he can make you wonder what instrument you're hearing]. With his new album, NEW GRASS [Impulse A-9175], Ayler has allowed the down-home spiritual base of his themes to infuse his whole music.

He is backed by a rhythm and blues band who call themselves The Soul Singers [believe them, brother!], and also makes an impressive debut as a vocalist.

This is dancing music, singing music, clap yo' hands and praise the Lord music, music of pure joy. I *know* everyone who digs gospel will dig this. Same goes for rhythm and blues and soul. Wrecked freaks everywhere, buy this album and receive the message of spiritual unity from Brother Albert.

It's a message so simple it's almost naive, but it's beautiful because you know he's about the most honest, sincere person you'll ever run across. Keep in mind the parting words from the spoken introduction to his first album, MY NAME IS ALBERT AYLER: "Someday, everything will be as it should be." On NEW GRASS, there are some more words from Albert: Through meditation, dreams, and visions I have become a universal man, through the power of the creator, who made us all. . .the message I bring to you is one of spiritual love, peace, and understanding. We must restore universal harmony. . .Pray to the Lord. . .Please do this, for *your* sake."

Some people will be wondering if this record is jazz, rock, or whatshouldI callit. I'd like to quote Pharoah Sanders on categorizing: "It's not about name, it just IS. I AM." Need I say more?

Continued from page 8

plan I currently harbor of the revolution. The point seems to me inescapable. The courts weren't interested in the students. It was easier to assume cavalierly that students were toeing the bloody sure that the ADC mothers felt the weight of every hour of their sentences.

On Feb. 21st, 40 of us were notified that our probation had been extended for failure to pay the fines. On the list sent to me, I saw the names of almost all the ADC mothers. In another instance of very selective attention everyone else was off the hook. No one has checked up on the students but everyone appears to have been very diligent about keeping tabs on the ADC mothers who did not pay their fines.

Ron Rinker was quoted in the Ann Arbor News ruefully apologizing thatthe County could not legally release anyone from probation until fines were paid and sentences discharged. A lawyer at the University suggests that this is simply not the case. A court has wide discretionary powers to revoke any or all parts of a sentence, but to date Judge Eldon has been remarkably silent.

There is a disturbing postscript to this saga. When the rent strike began here, the Welfare Rights group announced they could not take part, although it was an important and viable issue for all of them, due to "internal difficulties" the group was experiencing. I guess so.

FLEAGLE

MATTHEW

Karl Dietrich Wolff gave a lesson last week on how to cope with a legislative investigating committee. Karl, who is the head of German S.D.S., was subpoenaed by a subcommittee of the Senate Internal Security Committee. Apparently, the Senators did not like the influence that Karl was having during his speaking tour in the United States, which included a stop at Canterbury House.

Demanding an open hearing, Karl brought along twenty-five friends. The questioning went like this:

"Are you Karl Dietrich Wolff?" asked Jay Sourwine, the subcommittee's chief counsel. "Let's quit all this fucking around. You know who I am," replied Karl. Then Karl read a statement in which he denounced the committee. . .

"By focusing on the myth of the outside agitator you attempt to obscure your own role in exploitation, oppression, and murder at home and abroad. I for one prefer the outside agitator to the outside murderer."

"In this specific situation there is the case of the bandit Dodd and his conspiracy with the most reactionary elements of the West German ruling class. Dodd is on the committee which has subpoenaed me, and his history of corrupt financial and political peddling with General Julius Klein is ample proof of why he would like to see me harassed.

". . .But our movements do not give in to harassment. The necessity of stopping the Internal Security Subcommittee and your fellow bandits is not just a verbal commitment. . .To have spoken to people in this country about the dangerous move to the right in 'free world' countries, the emergence of a new institutional fascism which does not need the goosestep of the black uniform of the SS, to have talked about the necessity to break the international conspiracy of NATO, and to have been subpoenaed for all this proves that I have spoken the truth, and it has offended."

Defender of the faith Senator Storm Thurmond then asked Karl to identify himself, and Karl asked Thurmond who he was. Thurmond observed that the statement contained foul and indecent language. Karl replied, "Sure."

Karl tested the microphone before the hearing began with the words "Victory to the vanguard struggle of the Vietnamese people." Sourwine referred back to that several times, asking if he was only referring to his own personal beliefs or if he was speaking for any other people. Karl replied that he was speaking for the vast majority of the peoples of the world, who were hoping and fighting for self-determination.

Karl never showed up for the next hearing and the subcommittee was left fuming.

By refusing to recognize a committee which in the past has brought fear into the hearts of people called before it, Karl showed up the Senators for what they are, nothing. If Huber and the rest of his state senators start subpoenaing people about disturbances on campus, Karl has given us an excellent demonstration of how to respond.

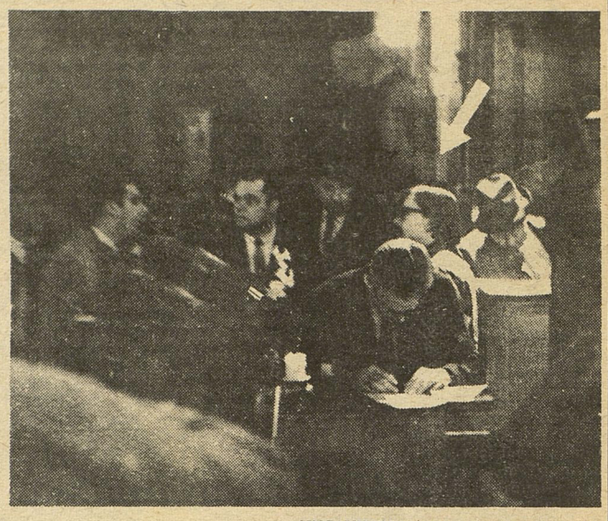
Legal Hassles? Write Fleagle, c/0 Argus, 807 S. State, Ann Arbor 48104 All questions will be answered.

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

FBI Invades

FBI HEAD Paul Stoddard (r) surveys his lair.

Tom Sincavitch took sanctuary in St. Joseph's Episcopal Church in Detroit two weeks ago, after being notified that the FBI was seeking him for quitting the National Guard and then refusing induction. Scores of people then joined him in his vigil, each proclaiming, "I am Tom Sincavitch!" It made little difference, however, as it turned out, as the FBI got their man, storming into the church with their henchmen. The following is Tom's statement, taken from the Orchard Ridge Recorder.



SINCAVITCH (arrow) is placed under arrest.

Church Sanctuary

by: Thomas C. Sincavitch

On June 1st of 1968 I served a 4-1/2 year connection with the military by submitting my resignation to the U.S. Army Reserves.

I joined the Reserves in December, 1963 under threat of the draft. When initially threatened with conscription I was troubled by the thought of being forced to participate in the military. I was troubled by the thought that I was being forced to hand myself over to strangers who would teach me to be an effective killer. Some vague moral and conscientious objections bothered my mind, but I had no contact with anyone working against the draft so I thought, as too many potential draftees still think today, that I had no choice but to accept without protest. My thinking at the time was certainly unclear but it went something like this: "If I can keep my participation in the military to a minimum it will be less of a crime." It was because of having to choose, under pressure, what I considered at the time the lesser of two evils that I found my way into the Reserves. Soon after "volunteering" I was sent to active duty for a period of six months. I quietly handed over my mind and body to the military. During the bus ride down to Fort Knox I reassured myself, with the help of a bottle of booze, that I had no other choice, and sustained myself with the thought that my active duty time would only last six short months. Six short months turned out to be five long ones. There is an initial shock built into the first experience anyone has with the military: that of loss of individuality. After that one the others come hard and fast: loss of independence, loss of sympathy loss of compassion, loss of your capabilities to think critically of your environment, loss of self respect, loss of your human dignity and constant humiliation, constant intimidations, constant harassment. All of this coupled with the insidious indoctrination of why it is in everyone's best interest that you should become an effective and efficient killer. During this time I wavered between quietly doing things the "army way" and times of quiet mental non-cooperation, all the while building up a revulsion and disgust for militarism. At too many of the "Troop Information Hours" I sat through I had the feeling I was being used.

It wasn't until a time after I had finished my active duty and returned to my home Reserve Unit that I came back to the questions of how I was being used, why, by whom and for what purpose. I had never had the desire or need to kill anyone or anything in my life. Who wants me to kill and be killed now? And for what reasons? I became increasingly involved in the Peace Movement and slowly but surely the folly and implications of my thinking that I had been choosing the lesser of two evils became all too apparent.

As my interest in the Anti-War Movement grew so did my interest in the Anti-Draft Movement. The two, of course, must now be one to any young man threatened with conscription. Because it has become very apparent to me that the draft is the only way our government can maintain and continue to build its new kind of imperialism There are American troops all over the world acting, under orders, the role of "world policemen." In the underdeveloped nations of the world our military, collaborating with the military of those nations, supports the despotic regimes working in direct opposition to social change. And who is getting rich and who is getting killed? The military supports the privileged; the corruption and repression continue and who gets killed and who gets rich and who gets poorer?

In December of 1963 when I first "enlisted" there were 17,000 troops in Vietnam. Now there are over half a million with thousands more on the way. Are they filling the gap left by the thousands upon thousands killed between that time? And the war industry is having a bang up time making billions of dollars a year. Our lives are in the hands of a military hierarchy and a President willing to acceed to all their demands. Congress doesn't even enter into the picture anymore. We are being forced to kill and be killed amidst a "credibility gap" that even the Secretary of State can no longer explain; we are being forced to wage a genocidal war against the Vietnamese in the name of democracy; we are being forced to collaborate with a system that is acting against the interests of the poor, in this country and countries throughout the world; we are being forced to kill each other in the name of "law and order" so that the system may continue the oppression it has imposed upon the poor black and whites of this country. And while we're being forced to be accomplices to these crimes, we're being forced to acknowledge the fact that to question in any way the motives or the causes is to be considered UN-AMERICAN. Our government has still to prove its case in connection with all of these questions.

The decision I had to make, of course, I had to make myself. It was based on moral and conscientious grounds. While the government is forcing us to act as its agent of execution by shooting, burning and bombing I think we must first ask ourselves if the government has the right to do our thinking in these matters. I believe that when I face something as serious as killing another person I have the moral obligation to say no. I believe the freedom of conscience and a duty to that higher order which involves conscience comes first and not the dictates of a system which demands that I kill now and ask questions later. What brought me to resigning from the military was the realization that it was ridiculousness and hypocrisy for me to try to prove the sincerity of my moral beliefs to an insane system I consider immoral. It would be a living Theatre of the Absurd.

This was ultimately brought home to me just prior to my resignation. I, along with 400,000 other Reservists throughout the nation, was ordered to Riot Control Training in anticipation of the "need" for occupying the urban ghettos of the nation this summer. After just a day of this the hypocrisy and racism evident in the training as a total concept became more than apparent - especially after the orgy of mourning our nations leaders went through after the murder of Dr. Martin Luther King. Besides the drills in crowd control, I had an opportunity to sit in on an indoctrination class in Riot Control. The class was to be one in which the concept of riot control, individual reactions to given situations, the concept of neutrality as enforcers of law and order, and levels of force were to be discussed. The concept and manner of riot control was taught, with sprinklings of statistical quotations from the Kerner Report but never a mention as to the causes of rebellion. When I questioned this the answers given always alluded our neutrality as enforcers of law and order. The "neutrality" of the training became evident when individual responses to given riot control problems became an almost unanimous shoot, stab, or maim - all the while the instructor half - chuckling, "No, perhaps that isn't the right answer." We can't deal with "these people" with their "problems real or imaginary" in that manner. The military with its newly gained status as enforcers of law and order in this country has more insidious methods. Depending on the "seriousness of the disorder" different levels of force can be employed-ranging from a sheer show of force all the way up to full platoon fire power, which would amount to open warfare. In between, along with firehoses, bayonets, water cannons and tear gas which we've all become accustomed to hearing about, was the mention of something I was totally unfamiliar with at least in the sense of the detailed information given in class.

It was an un-named gas whose effects are instantaneous. It would be used only in an "extreme emergency" and only "on the orders of a higher command." The effects of the gas were, in the words of our instruction, "a loosening of the bowels so that you crap in your pants. At the same time it causes vomiting. You can see where this would be very effective in stopping anyone trying to attack you. There's only one drawback. The effects of the gas last up to five days. And known suicides have been reported as a result of using this gas because the persons felt so miserable that they just didn't want to live anymore. So you see why the gas would only be used at the order of a higher command." This is a weapon that the enforcers of law and order are prepared to use in this country and by what was revealed during the instruction I can only come to the conclusion that it has been used before -- and I wonder where?

I am no longer able to support the military machine that seeks to forcefully enslave the bodies and minds of men and make them accomplices to these crimes. I believe I am under a moral obligation to honor life first and not unjust laws no matter what the consequences.

And so, I declare my resignation from the military and can only hope that I can serve as an example and inspiration to any others who may find themselves in a similar situation, for this is the spirit in which I am taking this action.

REPRINTED THROUGH COURTESY OF ORCHARD RIDGE RECORDER. PHOTOS—JIM NEWTON.

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

JOHN SINCLAIR

THE STORY OF THE MC5 ON THE WEST COAST IN MARCH PART ONE

by John Sinclair, Minister of Information, White Panther Party

Minister of Propaganda Dennis Frawley and myself left Ann Arbor March 6th and flew to San Francisco to try to set things up for the next week when we would all be there. Our Minister of Art Gary Grimshaw [a political exile from the state of Michigan] Met us at the airport, toked us down and drove us around. We stopped to see Jann Wenner at Rolling Stone magazine's SF offices to ask him why he sent back 500 copies of our album that Elektra had sent him to give away to his subscribers. Ed seemed a little nervous to see us and explained that, no, it wasn't like we'd heard, he didn't think it was a hype but they were given copies of Ike and Tina Turner's River Deep Mountain High produced by Phil Spector [we whipped out our dicks and started jacking off in awe of the pop-nee of the whole thing] and were giving them away with their issue titled "American Revolution 1969." Well, shit, Jann, we said, that's mighty white of you.

We went to the distributor to get some MC5 albums to give away but they didn't have any albums left in stock, which seemed like a good omen. Then we contacted the people at the Avalon Ballroom—Gary Scanlon and Soundproof Productions—about working there the next weekend. We'd tried to set it up on the phone from Ann Arbor but couldn't get any definite answers, so we called and talked to one dude—Scalon's partner, who was excited when we ran our plan to him and offered us five days—Wednesday thru Sunday—the following week at the Avalon. He called back a half hour later and told me his partner didn't want us to play there because he didn't like our record and the word was out the
word was out that the MC5 is a hype.

We started to wonder about it but just dismissed it as craziness and went over to the Staright Theatre on Haight Street, where the Beatles' Magical Mystery Tour was playing in a benefit for the Haight—Ashbury Medical Clinic. We met the managers of the Staright and set up a gig for the next weekend. We were really excited because the Staright has a glorious history of people's theatre, great community rock and roll scenes and the best vibes in town. Graam wouldn't hire us because of the Fillmore East liberation scenes we were, and the Avalon was getting weird about it, but we were going to play in the best places of all anyway, and we felt pretty good about it. Grimshaw whipped out a poster and Frawley and I left for Seattle the next day, where we net the band and crew.

We played second to Jethro Tull, the speed—freak bebop Jazz—rock—pop band from England that has all those great ads in the underground press. The people in Seattle weren't ready for the MC5, I'm afraid, and just like Boston people were walking around talking about "they're louder than Blue Cheer," as if that had anything to do with it. There were some stone freeks in the crowd who got down with the band and danced and had a good time, but most of the people there were stunned and even offended after we played two sets. Saturday night some dudes threw apples at us on stage, which was pretty far out all in all. Again there were some extremely sympathetic people in the crowd, but it felt like most of the people just didn't have any idea of what was going on—all they heard and saw was a noisy blur of sound and motion like nothing they'd ever seen on that stage before, and they couldn't relate to it at all. Undifferentiated madness, they thought. And why does it have to be so fucking LOUD?

It reminded me of the 5's receptions in Detroit 2 years ago and even a year ago, when everyone in the business in Detroit was telling me that they were LOUD, too crazy, too far out, too unmanagable to ever make it or anything like that. But we knew the people were ready for it, if we could only expose them to it enough. Which we did, thank god, and now our audiences in Detroit are a lot different from our audiences anywhere else, Chicago and Berkley excepted, because you've had time to assimilate our lantuate, you know the language yourselves, and you can relate to new songs by the 5 that you haven't heard before because you're in tune with the music as a whole.

That didn't happen in Seattle at all. The band did some radio interviews with plastic—type disc jockeys—progresseve rock chomps—and got insulted by disc jockeys who couldn't relate to the 5 at all but was just interviewing them because they were in town and had a record out. The best people in Seattle that we met were the HELIX people, who put out the newspaper there and also have started a White Panther chapter. The clubowner at the Eagles Ballroom was friendly and young and no hassle, but we had to pay $4.00 a head for 31 of our Seattle friends out of our cheap—ass wages so they could get in free—the dude wouldn't just let them come in. The HELIX—Panther people had a dinner for us to get together and toke down with them on Saturday afternoon and we played on a benefit for them the next day which netted HELIX almost $2500.00. Lots more people came on Sunday than on Friday and Saturday, and I guess the bill was stronger. But the 5 was wasted on the benefit—it started at 3 pm and the 5 finally got to play last, at 2:00 am, after most of the people had left and those who stayed were worn out. We got there at 5 and had to wait around 7 hours, which didn't help any either, and most of the music was pretty tired. They seemed to love low—energy folk—rock there, and one dude kept shouting "Plastic" at Wayne until the same dude started throwing eggs at us and other shit. It was a drag.

We were glad to leave Seattle the next morning for San Francisco, and Frawley and I went down to the Staright for a free night with the Living Theatre and the Motherfuckers. We smoked some joints with our old friends from New York and we all decided that there should be a free MC5 dance at the Staright Thursday night before the weekend gig, so the street people could get down with the music and dig it. The next day we visited a lot of people and tried to set up some other gigs so we could play more while we were there. We called up the SF State Strike Fund people and offered to play on a benefit the next night at the Fillmore, but when we went there to play Bill Granam flipped out and wouldn't let our equipment in. Our co-conspirator Danny Fields called Graham to demand an explanation and was subjected to a half-hour rant from the crazed Graham, who told Danny that the MC5 wasn't "qualified to play on my stage, they're a SHUCK and they'll NEVER play in my halls! And they're aligned with those MOTHERFUCKERS", he sputtered. "I'll never forget New York. . .NEVER. . .and why don't they just play the music and shut their fucking mouths??? They're musicians not sociologists, for christ's sake. Those cocksuckers will NEVER play on my stage" and so on into the night. Not even for a benefit, nor would we work for Graham anywhere else: we had a booking in a new joint Graham is opening with the Scenic Sounds of LA—the club is in Pasadena—but after Wednesday night we got a call from LA to tell us that there were already too many people on the bill and we had to be dropped. Then somehow the Grateful Dead, who just happen to be booked by Billy Graham, appeared on our former place on the bill, along with Paul Butterfield and the ever-present Jethro Tull. So we were doused out of work for the next weekend.

Thursday night at the free night at the Staright a thousand freeks danced and shouted and got down to the music of Nimbus and the MC5. Friday night at 9 o'clock Haight Street was deserted. There were maybe 100 people in the theatre for the show and 5 people on the street. The Haight is really dead like they say, only I mean really DEAD. There are a lot of freeks out on the street because they don't want to get ripped off or murdered or raped or whatever else happens there at night. It's really shameful. Saturday night was the same. Big empty Staright Theatre.

Saturday morning Frawley and I did a radio show with Roland Young on K-SAN which was a real treat. It was like being home doing a show with Jerry Lubin on WABX—high-energy music, good raps, and an intensity that's missing from the general radio programming out here in San Francisco. The whole rock and roll scene out here has grown incredibly smug and unbearable, and they don't want to be bothered with anything that might change their comfortable little scene.

When Rolling Stone came out with a killer review of our album, classifying us as something out of Wild in the Streets and musically on a level with Blue Cheer,'?'and the Mysterions, the Seeds, and the Kigsmen, piled on with the hype and strictly bogus greation of Elektra Records, we began to feel very strongly that there was some kind of dangerous conspiracy against the MC5 in San Francisco. The FM disc jockeys were playing our commercials and calling us Detroit's answer to Blue Cheer. Graham or the Avalon wouldn't let us play in their halls. We were desperate to get our music before the people so that they could decide for themselves. We were getting bad-mouthed all over town, from the highest echelons of the pop establishment [Ralph Gleason put us down in the daily Chronicle] to the hippies out in Marin County.

Sunday the 13th Tribe held its second free concert in the Golden Gate Park at Speedway Meadows, and we connived our way onto the bill through some family connections. We played last, on borrowed equipment, and got to play only four tunes, but the people really related to the music and the energy and we finally got half-way off Sunday afternoon. Sunday night at the Staright though, there were still but 100 or so people there, and even though it was like a family party it brought us back to the old 1966 days at the Grande Ballroom when 300 people was a huge crowd, and we don't like to dwell on those days much at all.

We set up a gig for the next Wednesday night in Berkley and moved across the bay from San Francisco to check out the East Bay culture, which turns to be a much higher energy scene than the somewhat decadent San Francisco culture and the low-energy culture of the surrounding countryside, where lots of hip families have moved to get away from the Haight and the whole city scene. We could relate to the Berkley street culture much better, and vice versa. The gig Wednesday night was a benefit for LIBERATION Newsreel and the people could relate to us better because of it. Bill Graham is none too popular over here either, and the Rolling Stone review was seen as something very weird in itself.

There was a bit of trouble, however, when the band, Jerry Younkins, some other brothers and a bunch of San Francisco sisters got stopped on the SF Freeway by the Tac squad and hauled out of the car for the traditional search scene. When Younkins protested that they "couldn't" search him or the car because he "knew his rights", the cops threatened to throw him over the railing into the ozone. "It'd be my word against yours, punk," the pig oinked. The other pig saw there was action on the other side of the car and knocked Fred "Mad-dog" Smith out of his way, turned around, grabbed Fred, and started punching him in the stomach and face until Fred fell down, then the pig kicked him and ordered him up against the wall with Younkins. There were 15 people in the car altogether and they were charged with 4 crimes each—possession of dangerous drugs [an unidentified pill was found on the floor of the car] possession of narcotics [one hash pipe with alleged residue was found outside the car on the ground], possession of open container of alcohol [one half-empty beer can was in the car], and maintaining a premises where marijuana was being smoked.

They were taken to the so-called jail of Justice in SF and held for thirty-six hours—until Wednesday noon—before they were arraigned. LIBERATION News Service secured the services of attorney Terence "Kayo" Hallinan, one of the heaviest lawyers in the country and defender of 15 of the Presidio 27. Hallinan got all the charges dismissed except the "open container of alcohol" ruse, and the judge fined 14 people $10.00 each to get rid of them. A charge of resisting arrest had been brought against Fred Smith, and he has to appear next Tuesday to try to get it dismissed. We'll have to fly up from LA for that, which is a drag, but that's what you get for getting beat up. We'll have to go to trial in Oakland County as soon as we get home for the same bullshit. Death to the pigs!

Anyway, we posted $125 bond for Frederick and paid off $140.00 in fines and everybody went back to Berkeley to get ready for the dance that night. When we went over to the Finnish-American Cultural Center, where they were having a dance, the place was packed and the energy level was pretty high even when we got there. Newsreel was showing porn flicks on the walls and ceiling, free beer and wine flowed from the back, joints were everywhere, the Motherfuckers got everybody whooping it up and dancing and stomping around, and everything felt real good. The music was very strong that night and blew people down, and they loved it. By the end of the dance it was just like home, and we got off completely for the first time in ten days.

Monday Frawley and I spent all day and evening with Charles Bursey, a Black Panther and candidate for Berkeley city Council in the April 1st elections. We talked about the White Panthers and about doing things together, and we got in touch with the free candidate for council, Big Bill Miller of the Telegraph Avenue Liberation Front, to set up a benefit dance-rally on the weekend, since Graham had canceled us out of the Pasadena gig for the weekend and we were free to play for free if we could find a place. We got the Finnish-American hall again, turned out the publicity [after Wednesday night Bill Miller declared himself the White Panther candidate for Council and he and Bursey were running on a solidarity Black Panther-White Panther ticket], and got ready to get down again.

This time it was the Berkeley police who douced us out. The pigs got together with the Finnish dudes who run the hall and xxxed out the danced. I guess it was starting to get a little scary for them, especially after they dug the energy riot Wednesday night. No Black Panther-White Panther get togethers would be permitted, at least not at the Finnish center on this weekend. But the Black Panthers and the White Panthers in Berkeley have got a thing going

Continued on page 15

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

TIM LEARY

~BAKER~

[Note: The following trip with Tim Leary took place three weeks ago at the LEMAR (Legalization of Marijuana) Conference at the State University of New York at Buffalo. Tim agreed to give the interview because he had read Argus No. 2, and said there was "something holy" about it.]

Leary: What'd you think of that thing last night?

Argus: It was wierd.

Leary: Go on.

Argus: Well, I dunno, I thought that you were the entire evening. This is a typical college campus; nobody's got any wrinkles on the inside of their head or outside on their faces. They just look like they don't interact very much. Umm, but, you know, you get to be like a symbol, so like just the mention of you and everything starts happening. It was very nice being with the kids while they were listening to you, and sort of actually bothering to work in their heads about interacting with what somebody was saying, as opposed to their normal sort of just listening and making up their minds beforehand. 'Cause you can actually get through to them.

Leary: What do you mean when you say it was wierd?

Argus: I dunno, this five minute silence thing beforehand, you know, where about three minutes after everybody started clapping, clapping, clapping and then the light shines on you on the stage and. . .stops. I don't know if people expected it, I don't know what they expected you to come up with—you know, a podium and that sort of thing. But it was just handled so nicely.

Leary: It was what?

Argus: It was handled so nicely.

Leary: Was it?

Argus: Yes. I saw you in Ann Arbor a couple years ago, when you came out in a big robe and did the speech with the lecturn and everything. This was so different. It was great.

Leary: You thought this was better?

Argus: Sure. How did you feel last night talking?

Leary: (Chuckling) Well, we was very high. Tried not to uh, tried not to get hung up. Right? It did look very wierd at times to us.

Argus: It was wierd. It was just so strange. You were the only person who actually spoke—which was great. What's happening with your busts?

Leary: Where's my ash tray?

Argus: Oh. Do we have any? We've got beer cans. [Shuffling and mumbling.]

Leary: We have several cases pending in different levels of different courts. But it looks good. We don't think about them because there's nothing you can do.

Argus: Didn't you get busted right after Christmas?

Leary: Mmmmm. We've been busted three out of the last four Christmases.

Argus: One of them's going to the Supreme Court shortly.

Leary: A decision should come down from the Supreme Court any day on the 30-year sentence thing. We're very optimistic about that.

Argus: Even though you were just sort of trying to get it all together last night, did you sense any kind of reaction?

Leary: [Long silence]

Argus: Or were you really like just changing yourself, you know. . .

Leary: No, The situation that was unfolding was very different from what we had expected. . .so that, uh. . .it didn't end up the way we hoped it would end up.

Argus: How did you want it to end up?

Leary: Well, we would have liked it if we could have had it end up with the 2,000 people all making it together and the other 1,000 people chanting, "Go, Eros, go!"

Of course, the context of the celebration was very different, because of the kind of background of violence and tribal testing. Tribal leaders sniffing and snorting, raising their hackles—that had been going on for the two days before, or even the week before, because of the Buffalo line situation and the whole national college situation, so that it seemed the only thing to do, given this background of three day's incredible screaming and shouting at each other—where you have the narcs giving speeches and the researchers giving speeches and the Quakers giving speeches saying that LSD should be used only for silent meditation (laughter). . .

Argus: That's perfect.

Leary: Not as good, 'cause we're freeing people from the rat maze. And as soon as they sense that they can get out, then they start pouring through the holes that we have created in that rat maze and let them run wild as animals where they should be, and then you discover that, far from being. . .similar—we have the illusion that we're all fairly similar-we're either hip or you're square—that's when you're in the rat maze. When you first start, you're all wild animals. So that's the thing about a group LSD session—twelve people take LSD in a room—after they peel off the social-conditioned facade, then you see the real souls, with two billion years of incredible animal energy. You have the frog and you have the snake and the wild lion. And they're all wolves, because we have these incredible tribal, mammalian, primate genetic differences that are covered over. So that I never felt at any time during the two days we were here that it was going to be a bad trip. There was never going to be any fighting or bloodshed or any act that really was going to shatter us all. All this animal territory, all these tribal leaders flexing their muscles, in a kind of healthy way. It was unhealthy that we were all couped up in Buffalo. If we had all been on a thousand-acre place somewhere, each group would have had its own tribal fireplace, and then we could have come together. . .

Argus: Just sort have been together you said once. . .

Leary: It was all good, but you see the best thing to do last night was just to get as high as possible and just to radiate good feeling. We would have been much happier, for example, if the MC5 had played because we are not at the present time on a Rama Krishna, Eastern thing. [There'd been an Eastern group, led by a diminutive girl with incredibly squeaky-pitched voice singing an interminable chant as an introduction to Leary.] That was what we were doing like two years ago. There's always this expectation that Rosemary and I stay the same and people are always—heh, it happens all the time—people'll say "Well, I saw you two years ago and my God, it's all different now." Well, they're right. What do you expect? You think the Jack Paar Show again? Now it's syndicated nation-wide, we change the thing every time we do something. I do regret it, 'cause you always have to. . .high proton energy. . .in the form of girl singers (laughter). . .but that's getting into the music business. . .

Actually, what I would have liked would have been something if there had been a lecturn and Rosemary culd have sat by my side and there would have been a hard-driving acid rock band to just bring everyone together and then do some simple thing, which is more authentically American. And then we could have come on and done more of a . . .well, more of a focused energy thing with a lot of humor and then had the rock band come afterwards and just tear the roof off. But under the circumstances, to have everything just kind of slowed down—I knwo drugs will do that—slow time down. It seemed very gentle, and it seemed very relaxed to us—we were just there on the stage as though we were in our own living room. Babies were crying around us. That's always good. Kids are great. But probably with the tender. . .but somewhat diffuse and possibly bland. . .

Argus: It just seemed too dim-lit. They just seemed like they were sort of like half light power, you know, and not really caring. It was sort of wierd. What is this thing about this mammalian, primate, genetic differences that you were talking about, where people turn into like more close to their animal selves?

Leary: [Long pause] Well, when you begin taking sight of drugs, you're breaking through your mother-father, first-grade junior-highschool conditioned-self, which is usually very alien to your essence and nature. And then that causes, for the average person, so much excitement and confusion that it takes a long time to decide whether you want to come into the rat maze and get a better area of it for you to control. And you have to decide whether you're going to drop out or whether you're going to stay in the ward-punishment system. For those of you that continue to take LSD, you discover that you're like a mythic person, which is genetic or DNA code determined. And the best language for describing this is the language of astrology, which is simply seasonal psychology or which is simply racial psychology—either you're a lion or you're a scorpion or you're a. . .And that's very crude in that you can't actually take astrology. YOu have to become your own astrologer.

Argus: What are you?

Leary: Well, according to the Caulian system, I'm a Libra. But according to the Chinese system, I'm a dragon.

Argus: Oh, okay.

Leary: Well, you see there are many different astrological systems. In one, if you're born in October, you're a Libra. Which is the Scales. But the Chinese look at the stars and decide that if you're born in the same time you seem to be a dragon. So they have different animal labels for the different months. Which simply means that you've got to discover you may be some mythic being which doesn't exist in any of the systems. You have to become your own astrologer, like you have to become your own Moses and you have to become your own Jesus and you have to become your own. . .Earth-god.

ARgus: What do you think you are? Or do you think it keeps changing?

Leary: There are some things that are genetically very stable. They can't be changed and then there are other aspects of your genetic thing that are changing all the time. Now the most useful metaphor to understand what the nature of your soul is is the language of nuclear physics. I think we're all highly charged particles and that the amount of charge is incredibly different. Like you can have an atom, say like Uranium 237. That means that the proton has 237 plus charges, which are all a little different, and that means that there's 237 electrons around it, which is simply to say that it's all sex, that it's all erotic, and that we ahve an infinite number of possibilities of the way we're charged up. And astrology is attempting to get at that. There are strong repulsion-attraction phenomena associated with the basic nature of matter and energy which is electron-proton-neutron. And I think these charges explain how we get along with each other and how we don't get along with each other and how we can—we're all hurtling through space highly charged and the way we orbit around each other the way we float away from each other—I think that we're rat maze conditioned people. Repulsion and attraction is simply based on like immediate gain—you are more likely to help me get to a part of the rat maze where there is more cheese. So we form a corporation or we form a friendship or a neighborhood alliance or we may even start a commune, but when you get dwon into the soul structure, you have a highly different set of energy system things going. Though when you say—to get back to your question what am I??—then the DNA code, or my particular DNA code I think plays a tribal function of "Balancer" where I'm the one who tries to bring harmony to highly charged fields. I think a good example of that—of what a Libra does—is what I did last night in coming to this situation, where like everyone was trying to establish some sort of a harmony, but usually on their own terms. Right? And it was very natural for a Libra party—see I knew that I could bring all this group together, there was never any question in my mind. People would say to me, "Wow! What are you going to do about the Motherfuckers? You know they're—Boy! Aren't you scared of the Motherfuckers?" And there was never any doubt in my mind that energy could be somehow harmonized and balanced in such a way, the harmony! Of course harmony is, oh, sort of temporary, because I don't think it's hurtling so fast that, with so many forces, that it's never permanent. And sometimes harmony can even be bland compared to the excitement of busting out.

Argus: Yeah, but it's such a nice paradox when it's always going on. You know, trying to get harmony and then having it constantly break up.

Leary: But if you notice that everything I've done publicly in the last seven years is always misinterpreted by people who say that, oh, I'm this and I'm that 'cause they're seeing from their; I've stempted to bring about—to explain what is going on to the country at large so that the devicive groups will somehow be able to. . .

Argus: Come together?

Leary: Yeah. I've been trying to develop different langu-

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

M ARY

photo by Neil Montone

ges and metaphors to explain to, you know, older people what we're doing. Does that make sense to you?

Argus: Yes.

Leary: And the danger is that you have to be incredibly pure to do that. And I have been 99.99% pure. It's that I never wanted to become a "leader" of the psychedelic movement. I think that's very clear. And by moving and changing all the time, upset the fantasies that people have had that I was going to be one way or the other. People are always shocked and disillusioned because I was one way of another. You know, thousands of people are shocked when they see that we drink beer. They say "Oh, wow, where's that all at?" That we don't meditate two hours a day. . .

Argus: They just want you to live on acid. [Leary laughs.] What do you think is going to happen to the cities?

Leary: Well, being a Libra, my vision is to bring everything back in harmony again. So I look at this planet, with its core of nuclear molten lava and then its rock and its metal and then the electrical things and so forth and then this one foot scumaround it which is left, and I see the incredible harmony and beauty that God and the DNA code worked out on this planet before any man came along. And I'm trying very hard to get man to. . .call it—cool the disharmonious things and get back in harmony with nature, which means that all metal, concrete, fire, and electricity has got to go underground, because that's absolutely where God intended it to be. You go out in the woods and you take any piece of metal, I could take an ax, and just let it drop, you see what happens. It'll hit the ground and then it'll start to be covered over and you know that in ten years, a hundred years, it's going to be underground, because that's where God wants it. And it's an act of incredible disharmony to wrench metal and oil out from underneath the scumof life and bring it above where it's going to destroy life. It's just that technologically it's extremely simple—you just put everthing that we have now above ground underground, where it will function much more effectively anyway. Those people who want to work with metal and fire and nuclear energy and so forth—thry're doing it underground—they're taking LSD and they're grooving with the rocks and the mineral consciousness. They'll really breakthrought to scientific discoveries which are probably much more harmonious and much more far-seeing than if they pull all this energy from underneath the ground above ground. And then this incredible thing about laying concrete strips over green pastures—and that just can't make anybody feel good—so that what is going to happen to the cities is that there is going to be a period of like joyful penitent righting of everything in which everyone will just dismantle all the buildings. The buildings were built in hatred and green, and nobody was happy they built a skyscraper. Nobody. You know, the man that did the iron-work and that did the cement and all that. It was not an estatic, erotic experience. But undoing them, bringing them down can be just fantastic. I forsee like a ten or fifteen year like orgy all over the world of people just taking all this stuff down and putting it underground. You can take the Notre Dame Cathedral if you want or the Empire State Building and take it piece by piece and just, put it underground, if you want to.

Argus: What are you going to leave above ground—just people?

[Long pause while Leary unwraps a Clark bar]

Leary: It's going to be the way it's supposed to be, you know. It's going to be all park for wild animals and people who want to be wild.

Argus: You seem incredibly high-power, high-energy optimistic about this thing. Like, especially, you talk about ten or fifteen years. With all the oppression going on, and especially you specifically, it's amazing that you still maintain this attitude.

Leary: Well, it's very easy to pessimistic if you're caught in this situation. But you see that, just by virtue of age, we've been involved in this for eight years. When we see where things were eight years ago, and where it is now, what has happened in this country is almost a miracle. Our wildest fantasies of eight years ago have more than come true—that there woild be millions of kids that are now taking off their clothes and that have broken tough into the new concept of here and now, Paradise Now, sexual freedom, and lovemaking understood as a spiratual way that gets more complex and becomes almost desciplined in the sense of possibilities and the ways you can go with it. So that when I look at where things were eight years ago and where they are now, I simply am sorry that we didn't have bigger visions eight years ago and that I didn't turn on a thousand times more and, you know, be more effective in getting other people to turn on. The prepression is an inevitable by-product. If someone comes along in 1960 and says "We're going to turn on a whole generation. We're going to turn on the whole country, but centering on young people." And we succeed in doing that. The more energy that is bursting forth from kids is bound to cause a Yang interaction from old people. But the repression is still incrediably gentle, when you consider that this is the greatest revolution in world history going on right around us and the number of people actually killed in this country is extremely. . .well, there are probably fewer people killed in this age—you know, young-old confrontation—last year than Negroes were killed in the South in 1928, when you come down to it.

Argus: Why do you think it's so gentle—the repression?

Leary: Because our weapon is erotic energy and we simply don't lend ourselves to being killed, because it's basically a feel-good movement. The average cop just gets tired of clubbing a hippie girl, somehow. We have shaken up the Establishment by the obvious erotic beauty of what we're doing, so that nearly every cop, or most cops, most legislators. . .

Argus: Although not many people are being killed for this, there's still the imprisonment, which—well like you face up to thirty years, and if it's even enforced, then right there the energy has no place to go—a prison wall.

Learry: Well, I think that you're very naive—really—to say that you're worried about the repression, cause what is going on now has always gone on in the world—there's always been a struggle between the militaristic control people and the erotic, free elements in society. Allen Ginsberg showed us a book of Gnostic philosophy last night which was the group of Christions that were actually psychedelic and had worked out actually the same version of Genesis—first chapter of the Bible—that I'd been laying out. The interpretation of the Jehovah, God of the Bible, was actually a. . .delinquent cop in the God heirachy, that is God, the Mother had this one son that freaked out on control and that was Jeohvah. And he created his own world, which is a world of injustice and a world of guilt and a world of, you know, rigor and rules and breaking rules and anthat. And this serpent was actually sent by the higher Mother God down to turn on Adam and Eve so that they would get out of the Garden of Eden which was not a paradise, but which was an anthill like the University of Buffalo of the American System. The apple then became like LSD—it was the thing that you ate of and it gave you the vision that you were a God yourself and that you had to turn to life. In the third chapter of Genesis, God did not want Adam and Eve to eat the apple 'cause if they did so they would—it was the Fruit of Life—and they would become Gods. He didn't want that. See, The Man didn't want. . .anyone to be a God of his suburban, white fiberglass thing. . .So you see that this struggle has been going on throughout cosmic history—restructured and erotic freedom. And it's really quite gentle this time compared to—the Gnostics were killed and wiped out and their teachings dissappeared and only live in hidden texts. We saw this very clearly in 1962, we saw that there was a great danger that LSD and the psychedelic Fruit of the Tree could be wiped out, it was written out in history the way it has been before, and that's why—we were very aware of the public—we just had to make it so well known that it couldn't be dismissed as some kind of a crank occult religion thing. Yes, what er're playing for is the Big Blue Chip—everything—we're playing for souls, and you have to expect agonized reaction from the Male God—the Male Law and Order God—you see, that's Jehovah "Law and order in my Garden of Eden! Baby." You have to expect an anguished reaction from him—'cause he's losin' it and his whole beautiful Law and Order system is just blowin' up around him. It's actually quite gentle this time, everything considered.

Argus: Do you think it's happening a lot here—mainly in this country? Do you think it's happening all over?

Leary: Everywhere, but America is in the lead, because we have taken the—well, it's obviously Yin and Yang—America has become a great technological model for the industrial world, and therfore it is inevitable that we would have created the first affluent gereration. We are the first televised society. We are the first generation of kids that grew up with electronic energy at their fingertips in the nursery, so it was inevitable that we would be the country that would develop a new world religion. Ans it was inevitable, too, that kids in other countries who are now watching television and they're learning about what's happening here, will just Zap! they'll pick it up right away, so that it's happening almost simultaneously but the impulse comes from here.

Argus: It's like a whole infromation environment that suddenly expanded geomentrically.

Leary: Yes. It all has to do with time, of course. Time is the essense of the whole business. Like it's theologically into immortality or into different reincarnations or the hereafter and so forth. Time is sight of drugs to tuned time your own rhythm. And television and electronics do the same thing. They immediately something happens in Tokyo clack! it happens one second later here—we know about it, so that. . .And also you can have old movies being rerun so that you can see what was happening to your parents' heads twenty years ago—with Fred Astaire and Ginger Rogers. The television knob is a time dial.

Argus: It's like those picture-phones that you can look up everything.

Leary: Yeah.

Argus: Do you think we live in time or in space, which more or less?

Leary: Well, it becomes the same thing after a while. It's only when you're slowing it down and imposing some structure that it gets big. Then you speed up again and everything. . .It's only a question of tuning. And we want everyone to be able to tune their own instrument, rather than have the tuning done by the Law and Order Jehovah.

That's The Man's trip and the Jehovah-Judeo/Christian trip.

And any energy not hooked up to the female source is irrelevant.

The essence of this revolution is Hedonic—a return to the God of Women. Only woman can undo the machine, 'cause men just get involved in building a bigger machine. So that it's women who'll have to be the central energy of the new hednoic age. Essentially this means that any woman who's turned on to what's happining should not allow around her male mechanical energy. And just with humor and the fantastic power of a woman's look, she's got to say she sees a guy around her with a gun, say "Why are you dragging us into your faggot hassle with J. Edgar Hoover—don't you have a girl? C'mon, come to bed." It's heaven here now.

The role of turned on woman is very central to this whole revolution. . .it's not a matter of the revolution being led by men at the barricades, but by women radiating around them. . .such a shrine, temple atmosphere of just good feeling. . .doing what's righteous and natural, that, well, instead of taking a bomb and oging down and blowing up the Pentagon, the woman should be by the nice fireplace with some groovy music, saying, "C'mon, let's make love." Any woman who lets her man go out and fight is just giving up her womanhood. She's become an appendage to the faggot machine, which is to take the. . . You notice, all governments want to take young, seed-carrying men and send them off to kill other young, seed-carrying men, that leaves the women, and the women are immediately delegated into camp followers, prostitutes—the prostitutes os Saigon, and the dikey women back here whose men have gone off.

Argus: Then what is a man's role? What is masculinity?

Leary: A variety of essence-soul roles that are defined by the DNA code. Some men have to be strong protectors. and some have to be planters and some have to be politicians—within the tribe, and not at the level of mass power.

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Requirements

Continued from page5

hind." Yet he emphasized that SGC and Radical Caucus "will continue to work together in the campaign to abolish required courses, the language in particular."

And when the faculty arrived for the January 13th meeting, with the scheduled discussion of required courses on the agenda, they encountered twenty-five students seasted in the back of the lecture hall. Marty McLaughlin, 71, chairman of the Caucus, later remarked of the student's presence: "we were going to ask permission for anyone in the room to speak, provided the speaker was recognized by the chair. We thoughtit was possible for the faculty to realize students are not monsters. Instead the faculty made themselves look ridiculous." After the students refusedto leave the room, Dean Hays read the Regent's By-Laws, and when again they refused, Prof. Gold moved to adjournthe meeting, which passed overwhelmingly.

When it became apparent to Caucus leaders that the faculty preferred adhering ot its own perrogatives rather than listening to the cries for reform, they recommended that a disruptive sit-in be held. At their January 14th meeting, the group made plans for a mass meeting of students on January 27th to discuss further action on course requirements, a meeting in which the sit-in would be recommended, one which would take place in Dean Hay's office, demanding that the executive committee of the literary college immediately vote unanimously to recommend an end to the requirment.

Further, they decided, the sit-in would run continuously until this demand was met.

These increasing appeals for action by Radical Caucus quickly brought a faculty response. After the adjournment of the January 14th faculty meeting, the Curriculum Committee announced that in the future all of its meetings would be open, although reserving the right to go into closed executive session at the discretion of its chairman. Immediately after the threat of a sit-in was raised by Caucus members, Dean Hays and the executive committee of the literary college, called for an open forum between faculty and students to discuss language and distribution requirements. Yet Hays remarked that "we didn't consider the sit-in threat. We were really trying to avoid the charge that we didn't talk to students."

Julia Wrigley, of the Radical Caucus, at first announced that her group would not attend the forum unless all future meetings of the faculty were also open, but later reversed her statement, informing Hays that they planned to have the forum declared a special faculty meeting which would hasten activities

on two demands; that all future faculty meetings be open, and the abolition of all language and distribution requirements.

Bruce Levine, also of the Caucus, spelled out the objectives of the Caucus in the campaign seeking abolition of language and distribution requirements in an article submitted to the Daily:

"In this fight we aim at three targets: first, the abolition of the requirements; second, faculty recognition of student decision making rights here; and third, we hope in the course of this fight, to encourage the student body to recognize for itself its own rights and to reinvigorate the drive to extend the power of students over the institutions which in fact mold their lives."

No action was taken at the student-faculty forum on closed faculty meetings or on the requirements themselves, for no faculty members sought to introduce a motion to make the affair a special faculty meeting. However, both interested students and faculty received the opportunity to see where the dissention lay.

"There are some kinds of community affairs," cried Carl Cohen in hysterical tones, "in which the decision-making power should rest with the faculty. One of them is the curriculum." Nonsense, charged Levine. "Distribution requirements represent the same educational philosophy on the college level that allows the elementary school teacher to tell students when to go to the john and when to put their heads on the desks." Levine went on to conclude that the faculty believed that "given half the chance, students will ignore classes and required courses."

Faculty statements at the forum were devoid, for the most part, of any constructive efforts to understand the emerging discontent. Prof. Lowell Kelly saw creativity as the end-product of the apprentice-type relation between "those that know and those who don't know", and went on to recommend the establishment of a new degree, the Bachelor of Personal Choice, in a mocking, sarcastic statement. Prof. George Piranian, arguing in the same vein, suggested a degree granted by SGC. Kelly queried, "If students don't like the University structure, why don't they go elsewhere?"

Michael Davis, a teaching fellow of philosophy and a former SGC member, accused faculty members of "undertaking to coerce people without giving a reason for it. The faculty has only given very strong evidence that the system of requirements has failed." Richard Brandt, chairman of the philosophy department cited his University of Pennsylvania experience, wehre alumni when polled on the usefulness of their college language skills, reacted strongly to the negative.

Feeling that the forum had done more to expose the lines of conflict, rather than reconciling them, Hays, next sought to appease Radical Caucus. He invited two of Caucus's members, along with two representatives from SGC, and Landsman from the Daily, to, with special permission, come to the faculty meeting Thursday. Spokesmen for the Caucus, however, refused his invitation, aware of the co-optation wehn they had earlier threatened to lead a sit-in that very same day. The Caucus did consider, however, sending spokesmen from the proposed sit-ins in Hay's office to speak to the faculty on the protest.

Hay's continued in his efforts to forestall the proposed sit-in. On Thursday, January 23rd, he suggested yet another compromise. Submittingan open letter, printed in the Daily, to the student body. Hays spoke out in favor of open meetings and for elected, student representatives on the Curriculum Committee. Reviewing the work done by the committee, he counseled patience until their recommendations came out in March.

Caucus leaders now moved for the sit-in to be held Thursday, instead of Wednesday, and chose to make it non-disruptive, depending on what action the faculty took at their meeting.

Yet Hays made one more attempt to disarm student action. On the same day as the Daily Senior Editorial, he champoined the proposal made by Prof. Peter A.S. Smith which would abolish the requirement, yet would allow those with language proficiency to take only 110 hours for graduation. The plan joined six others that were being considered by the curriculum committee: complete abolition of the requirement, pass-fail grading for all elementary langauge courses, a two-track system [speaking & reading], the substitution of a history or culture oriented course for language, increasing the humanities requirement, and a "contact" requirement, two required years of high school or one year of college language courses.

Yet for all of Hays' attempts, the

Continued on page 22

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

TOKING ARMS

BAKER '69

by Bob Rudnick/Dennis Frawley

"When the mode of the music changes the walls fo the city shake." The music of people is universal communication that has transcended the stilted world of polemics, diplomatic non-talk and distorted news that permeates this age of instant contact throughout the limited sphere of earth and totalitarian propaganda space stunt dialectics.

Sun Ra has been traveling the space waves for years with a transcendent sound that liberated music for hundreds of his disciples. Lyrics of Dylan and Hank Williams had been heard, felt, understood and have provided an instant awareness to a massive multitude that are bored by sour ps psychological treatises. The sounds of a thousand musical freaks are news bulletins of a youth revolution. It is the voice of change—the creator of our myths. Stand back, molloch, keep your papers, schools, decaying institutions, we have transcended them in a joyous high of fucking-dancing-laughing-eating come together music. It's our world that constricted sphincters, uptight girdled dudes can't see.

Record companies are getting hip to the changes in music. But do they really know what's going down? Do they hear the force of change in the sound? Can they feel the non ordered beauty in the growing swell of free form music (jazz, electronic, rock)? Can they understand the personal involvement, the cries of anguish, the laughter of primitive rock?

The music establishment is aware of the phenomena of the sound revolution. We turned away from their perversion of our rock 'n' roll roots to provide our own environment for creativity. Nwo they are coming to us, stepping softly, humble, and masochistic, with many green dollars in their pudgy hands, but in the process of profit even they are hearing the sound, and the record companies are producing music even though they know not from whence it came ot where it's going.

People in the music business grab at trends, scraping only the superficial surface of the phenomena. The bourgeosie can only see the symptoms—they have no idea as to what the problem/force is. Governments and western medicine supress the symptoms—shoot to kill and deaden the pain. Capitalists exploit the symbol, with no care or insight into the real meaning.

The recording industry tried to kill rock with formula music and twice-removed meaningless lyrics. Old men tried to program pop while hack writers tried to duplicate simple lyrics. Now again they are trying to prepackage our music and huck it to us with enormous hypes geared to the (independent) underground collective unconscious. Their outrageous shams border on the ridiculous. Their whole view of the music scene is a tremendous hype perpetrated by themselves on themselves. It's analagous to americans really believing that this country stands for freedom and democracy. Revolted by these ludicrous perversions, poet John Sinclair, believes: "People should realize by now that the american (and to a worse degree the British) rock and roll scene is an enormous hype created by greedy personal managers, club owners, record company executives, producers, public relation men and (for the most part) innocent or ignorant young musicians who go along with the process because they don't know any better." But if the recording industry is the executive brance, maintaining law and order in music, policing their products, jailing the rowdy artist with contract and clause, placing him in solitary confinement with unreleased or nonpromoted works, the pervasive legislators are the pop music writers. Most of these linear stratifiers who do have legions of faithful followers, are entrenched pen popping groupies content to produce obsequious copy about groo-oovy idols, cultural hobbyists on an academic music trip, press release rewriters, or after the fact reviewers whose major recurring contributions are superlatives about the filmore concerts. As John Gabree puts it in his book, "The world of rock",". . .from prepubescent 16 magazine to megacephalic Crawdaddy, pop critics seem to feel compelled either to trivialize the music or to smother it under a blanket of pedestrianism."

They categorize, idolize and legalize their bag of music, condemning the rest as heretical or nonsensical like a congress they filibuster endlessly discussing the obvious stars and what's happening now just as pompous legislators rant abut black power advocates, rebellious youth and riots. But neither gets to the roots of what's really going down. With very few exceptions, the music "ride-whores" have no grasp of the music, it's social context, it's sound, and importance to the past and future. The pop critic has himself become a celebrity, but most are riding the coattails of the superstar. Merely trend followers, they have no imagination or real feeling for music and no excitement or creativity in their written droppings. For them, rock became respected and legitimized with the Beatles, and they feared taking interest in the music prior to then. The rock preceeding the Beatles was to them nigger music or considered ugly and obscene. Alas, though, they are working to rediscover the great beginings of this generations music. Fats is back; Little Richard is here; Chuck Berry is getting old; Jerry Lee Lewis is on the way back with country and western music, but why is early Elvis (the main man) being ignored?

The academic rock critic is a cultist, laboring the reader with adultatory, pretentious, boring copy about the over-arranged second rate symphonic rock being produced by a handful of "bag genius" and a rotten barrelful of eclectic producers. It's a mirror of nonexcitement—the dull copy reflecting the dull music reflecting. . . . . .etc.

The critic should offset advertising hype, but most support and even endorse it. Many of the self-styled authoritarian pop writers have relegated live music as second to recorded music, or approach live musical explosions as a critic, an observer, rather than a participant. They are viewers, lookers to be entertained, titilated, not wanting to become involved in the drama, excitement, action, life of the music. Man cannot stand apart from the revolutionary change of life, he must dive into the experience of living, feeling, exchanging fucking, hearing, mvoing to the sounds of our time.

SINCLAIR

Continued from page 14

now, and the people know it's getting strong because the police are getting worried. There are a lot of really far out dudes in Berkeley, and they're starting to organize and really get it all together.

Tomorrow we'll play in Provo Park in Berkeley for Miller and Bursey in the first outdoor concert of the 1969 season. And they'll have a hell of a time stopping that one.

Tomorrow night [Sunday] we go down to LA to record at the Elektra studios all week and possibly play a gig in Bakersfield next weekend unless it's been cancelled. Then we go to Ft. Lauderdale [Florida] for one day for the Pop Festival there—we're on a bill with Canned Heat, Credence Clearwater, Chuck Berry and the MC5, which should be pretty far out indeed. Then we fly home the next day for a month in Ann Arbor and Detroit, and it'll really be a relief. The band will be moving into the country outside of Ann Arbor when we get back so they can practice and jam at night without getting fucked with, and there'll be a lot more stuff coming out of Trans-Love Energies, including the national White Panther newspaper edited by Pun Plamondon. Pun joined us out here two days ago to confer with the Black Panther national office and solidify the alliance. We've seen a lot of our old friends from Detroit here and met a lot of strong brothers and sisters, and told them about the scene at home and how far out you people are getting.

We'll be at the Grande Friday & Saturday, April 4th & 5th, with Pacific Gas & Electric for the killer ZENTA HOMECOMING, so we'll see you then. Easter Sunday there'll be a huge celebration somewhere in Ann Arbor—listen to the KoKaine Karma show with me & Jerry Lubin Saturday, 12 noon to 4, on WABX, and we can talk some more. We'll be glad to see you all.

WOMAN as nigger

Continued from page 7

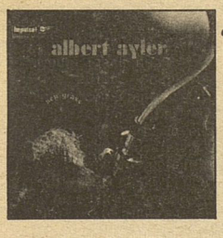
and his relationships with the society as a whole. It may be true that a man is so fucked over, battered, and belittled by his days in the office or plant or whatever that he needs that ego boosting fragile woman home in order ot keep him going. But if the solution to that man's problems is not to provide him with a diligent wife at the expense of her own independence then heither would it help to send women into the same office, plant, or factory for 40-hour weeks. Rather, atrocious de-humanizing working conditions should be changed, and working patterns must be changed. As working patterns are now set up, one of the family must owrk a 40-hour week. Part time labor in this country has no security, no benefits, and is always cheap. An essential step towards liberating men and women would be to set up 20-hour work weeks with job security and fringe benefits.

Heather Dean points out in yet another sense why woman's liberation is "not a struggle against men. The phrase "the battle of the sexes" was not coined to describe the female liberation movement. It applies to the underhanded, sometimes terrible revenge women exact from men for their frustrations. Jiggs and Dagwood are not victims of free woman, but of women who are playing the game. Listen to the jokes at prenuptial stags; play ritual murder [contract bridge] with suburbanites, read statistics on divorce, frigidity, imotence, child-bearing, psychosomatic illness and nervous breakdown, watch your parents' friends. And be assurred that men will not suffer from an initiative by women to change their relationships to men and society.

Doris Lessing is more explicit [in her novel, "The Golden Notebook"] about this reason for women,s liberation, which is precisely to avoid taking out an impersonal resentment on the people who are close to you, for instance, your lover or husband. She points out that it takes conscious effort not to personalize that resentment and blame it on your specific man. It takes conscious effort not to use those weapons with which anyone is familiar from his family-emotional blackmail, unspoken and unacknowledged. I had always thought that that sort of thing happened in families, with parents, but never among friends, and peers, until I found myself using it with men out of frustrastion and resentment. It is the most concrete, most horrible manifestation of the oppression of women that they use such emotional tactics. I want to give you Lessing's description, from her book. The narrator is waking up in bed with Michael, her lover. She associates. . ."It must be 6 o'clock. . .I realize the 'housewife disease' has taken hold of me. . .I must dress jandt,get her breakfast, send her to school, get Michael's breakfast, don't forget to buy tea, etc., etc. With all this useless tension a resentment is also switched on against an unfairness. . .that I should have to spend so much of my time worrying over details. . .The resentment focuses on Michael, though I know with my intelligence it has nothing to do with Michael. And yet I do resent him, because he will spend his day served by secretaries, nurses, women in all kinds of capacities, who will take this wieght of him. . .But the anger is not related to him. . .the anger is the disease of women in our time. The woman's emotional resentment against injustice, an impersonal poison. The unlucky ones who do not know it is impersonal, turn it against their men. The lucky ones like me—fight it."

NEXT ISSUE: Groupies, Sartre, and Ethics.

discount records, inc.



NEW GRASS, BRAND-NEW BY ALBERT AYLER ON IMPULSE. NOW IN STOCK

300 S. STATE AND 1235 S. UNIV. IN ANN ARBOR
HOURS—MON, FRI 9:30-9 / SAT 9:30-6 / SUN 12-5 (SOUTH U. ONLY)
HIP GROOVER STORES IN E. LANSING & BIRMINGHAM, TOO!

OPENING SOON!

The BEAD BAG

featuring beads and metal parts for making your own jewelry.

below Middle Earth—
215 So. State St.

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

'I Would Rather

[Note: The following interview with Joan Baez and David Harris took place on March 10, when both were here on behalf of the Resistance.]

Argus: Could you describe why you're here in Michigan.
Harris: Well, we're here in Michigan to try and make sense to people. And the sense we're trying to make is that we should take a clear look at the society we're living in, all the way down to the things that all of us do in that society. And to try and find what is accomplished in that society, which to us is that society's basic social processes have become synomymous with exploitation and destruction of people around the world. And in that context, we iwsh to begin building a way of doing and a way of being and a way of acting in that society that offers hope for something other than what now exists. The specific thing that we've been focusing arund, is talking about conscription—what the process of conscription is, what that does to people, and how we feel we have responded to it. The was we've responded is, to say we won't cooperate in any fashion. I'm presently under a three-year sentence from a court in San Francisco for that; and to try and take the institution of conscription, which is something that's a reality for most of our lives, and focus on an institution and see what are the basic forces that operate in it, and go from there and build a characterization of the society and some understanding of how we have to act.

To us, it's building the revolution. And when we say revolution, the only thing that seems to me revolutionary in the 20th century is the social organization of love. That is the revolution, and we really try in whatever way we can to bring that to peoples' lives. Certainly in Michigan we'll do what we can to make people see a little more clearly.

Argus: What do you think of what's happening at places like Berkeley and San Francisco State? How is it contributing to the revoltuion.
Harris: Well, it seems to me it's hardly revolutionary. What you have is two forces squared off who do essentially the same thing. Each uses a different justification for what he does, striving essentially for control over an institution which we all recognize to be indelibly and completely corrupt. And asking not that the corruption cease or asking not that a new institution be built, but asking instead that they be allowed to have control over that corrupt institution.

You know, my feeling about them is that they're anything but revoltuionary; in one sense, they really seem to be counter-revolutionary. They have not helped people, it seems to me, see the society and that what is being done in those campuses has not brought any kind of general awareness to the people who walk around every day on the streets of that society. It has simply made those societies feel very threatened. At the same time, what's been developed is not a new set of social forms or forces, it is the organization of both of those strikes on absolutely totalitarian lines. You know, there is a small set of people who dictate the tactics to the rest of the people; in both cases—the Third World Liberation Front and the Black Students Union make the decisions which everybody else is supposed to carry out. Then they go out and essentially involve themselves in a very hideous kind of mimicry of what goes on in America, as though they decided that the way you deal with police is to do what police do better. You know, that the only way to deal with policemen is to call them pigs and to do whatever you can do to bring physical harm to those people. There are always justifications for that, but the point isn't justification: the point is, what does that build? My basic reaction to what's going on there—those strikes—is that for the strikes to ahppen they had to teach people to hate.

Baez: That's why I made that crack about the San Francisco Express Times [she had winced at the mention of that newspaper]. That really is a hateful, hateful magazine; I mean it teaches people how to hate each other. The one thing I found in there that seemed almost hatefree the other day was a bread recipe. And then I came to the part where it said "Use Almalino bread—it's better than fascist, pig, plastic, white, you know, supermarket flour," and I thought "Oh hell, I don't even want to make that lousy bread."Why do you have to instill that, that kind of feeling?

Harris: I think the problem is really understanding the society simply as a set of institutions, where somehow if you wrest contorl of the institutions somehow everything is going to be better, and not seeing that the real heart of those institutions and where those institutions have meaning is the fact tht incorporated in each of those institutions is a model for people's behavior. What the institutions have done is given people a definition of their own lives, given people a definition of possibilities, given people a definition of how they have to act, and it's precisely that kind of definition that we have to break down. One of the definitions has been that the only way that you can relate to the people around you is by refusing to recognize their lives as valid. And the only way you can relate to a policeman is to say that policeman's life is worthless, and an invalid life, and we will not concern ourselves with what the nature of his life is or the processes he's involved in. We won't co ncern ourselves with the fact that he's overworked and underpaid, tht he's had no option other than being a policeman; that he in the real sense is an oppressed person.

Argus: How do you change him?
Harris: I think you change him by giving an alternative to being a policeman; by teaching him [a] that he does not have to see his life as separate from what you're doing, has a very real connection to the quality and direction of his life, and that it's possible for him to begin engaging himself with the same kind of questions and developing answers in the same kind of process that you are, which nobody could say was easy. Anybody who said it was easy would be a fool—either a fool or had never done it—but, it happened. I remember the last timel was in jail I got three guards to quit, and you don't get them to quit by calling them fascists. I think that's the real point: not that any of us have a shrewd answer on how to get out, but I think there are things we can learn. We can learn how you don't get out. Let's learn the lessons that it's possible for us to learn, and one of the lessons that 5,000 years of human butchery teaches us is that butchery is in no way in direct relation to the problems that oppress people. That when you run out get your gun, one thing you should remember is that at some point you're going to have to liberate yourself from that gun. Which is precisely what we're trying to do on a social levle; liberate people from the understanding that what they have to do is put a gun a somebody's head.

Baez: The longer you carry that thing around the harder it is to get rid of it. I mean, it's operating under some kind of myth that in the campus rebellions you rebel in the way that people have been doing it for centuries, but somehow feeling that they'll be different when they've got the power, than people have for thousands of years. And that's osme kind of magic they're expecting.

Joan Baez photo by Peter Dreyfuss

Harris: America is a way of life. It's not just a society, it's a whole way of life, a whole world vision incorporate in a set of institutions. And unless you speak to that world vision, you're not speaking to the reality of America. I think it's precisely that world vision that's been ignored. People are fighting to get a bigger piece of the American pie without consideration that the pie stinks to high heaven. And I think that means that you and I have to not simply develop new mechanisms of social control, it means you and I have to develop a new way of being, and you know that's not easy. It's very difficult—much more difficult that to gain control of an institution. It's not very hard of demanding work to sight down the barrel of a rifle; and instead of sighting down the barrel of a rifle, to spend your time dealing with the very gross and ugly realities of people's lives every day is much more hard. If you were to start from a position of saying I really take people's lives seriously—I want to find out what composes those lives, I want to find what those people see themselves doing, how those people understand themselves and what's aound them, and I want to begin to deal with in such a way to really bring them to a new understanding. That is very hard work and very long work, and it's not work that is going to give you bundles of immediate satisfaction. To my mind—you know I've been doing things since the fall of '64 when I went South with SNCC,—and I've worked with the national farm workers, I was Stanford student body president, and myself and three other persons started the Resistance—in the context of all that work, I really see that the great danger we're all up against is that our lives get diminished to rhetoric. We can talk all the rhetoric we please about liberation and freedom but not practice it, to postpone its practice until a far-off, ephemeral days when we can afford to act like free men. And one thing I think history teaches us is that all men get what he calls what he does; as much as he can find the best of historical or the best of practical justifications, you get what you do. If you go out, for whatever good reason, and start destroying people's lives, what you 're left with is the fact that you've destroyed those lives, which is neither a liberated of a free phenomenon. It's not a human phenomenon—it's something that debases and destroys men. And I think that would be my point —not that one can't sympathize with what people have on their minds, but, say, what makes any of us think that a department of black studies at a university will be any different from any of the other departments? Which, as we all know, those pieces or divisions of man's understanding that have been made academic subjects have been absolutely emasculated in the process. The balls have been chopped off the human mind in the colleges. To go to the point of actually fighting and destroying other people tor the sake of walking into an institution to have your balls chopped off seems to me to be grotesque. And, you know, when one speaks directly about something, it would be very easy eimply to think that we're thrying to stand back and put someting down. I really don't want to put myself in taht position. To say that you really have sympathy for what people are up against, and anybody who's been to a college knows what that process of college is all about, but I think you and I have to exercise a real judgment of what we think is going to get us out of the situation we're in, and I don't think San Francisco State or Berkeley and what's going on there is going to get us out of the situation we're in, by any means.

Argus: What do you think of the Black Panthers?
Harris: Same thing.

Baez: I think it's disgusting that you people feel so intimidated and castrated that you dan't challenge a black man on his own violence. I mean I think that black man's violence is going to destroy him. It's going to destroy his lady love and it's going to destroy his children, the same way any person's violence is going to destroy that person. Let alone the other people who are going to be destroyed in the process. And I find it really disgusting that white people, because they're so intimidated by it, are saying, "That's OK, man, you're black but you're beautiful; anything goes—here, you can borrow my old machine gun." Because we feel that that black man isn't capable of something else. I know that people are capable of doing things that are more intelligent than toting guns around and scaring everybody to death including themselves. And I'll say it to anybody, at the expense of my popularity—which doesn't exactly rank in a lot of places anyhow—but I think we have to, I think it's kind of a patrionizing thing in sense; here is the white liberal running around with a black panther button on saying "All those years of oppression, I can understand, you are the one group who really has the right to blow my head off." And I can't buy it.

Harris: There are certain things that are obviously true about what the Panthers do. They're a totalitarian organization, first; their structuring is in terms of a complete military hierachy, that you wouldn't call them an open or a democratic process. They aren't a democratic process; I debated a Panther in San Francisco and he started talking about the model of power for the Black Panthers. He said, "The model of our organization is the Mafioso."

Baez: Because they knew how to get power.

Harris: Which may be a very good historical example; the Mafioso began as a liberate Sicily movement and became what it is today. There are three main forces any kind of real human like in Sicily; one is the Communist Party, two is the Italian goverment and three is the Mafioso. It's like I think it gives people the sense of involvemen, whether it be real of vicarious, and in most cases I think it's vicarious; it's a vacarious socirty. You know, white men have believed for a long time that black men have their penises anyway, and now they can extend that all the eay to their political action, but that real involvement or vicarious involvement must provide some kind of satisfaction for people. But it doesn't necessarily mean any change in the society. My feeling is that there are certain facts that are true; for instance, if six policemen get hold of a Black Panther, you know something very bad is going to happen to the Black Panther, we all know that. At the same time, my experience in over two years of dealing with those people is that if six Black Panthers get hold of a policeman, one can't expect a radically different process, which may be the real point. The point is not to condemn, but to try and figure out what it means; it's not to lay down a set of action we think the Black Panthers ought to follow. You don't adopt the posttion trying to give everybody else directives, but we all have got to decide what we're going to do. And one of the things we decide when we decide what we're going to do is who the hell are we going to identity with? And I find it impossible to identify with the Black Panthers, simply because they're doing very radically different things than what I'm doing. The practice of extortion, the practice of building new fears or extending the fears that already exist, that obviously people are working toward control of the society because of their ability to level fear on other people. You know, their ability to make America afraid, which at the same time we have to recognize what that process of fear is; which is basically a process of blinding people. They want to make America even more blind than it is today, and I

Continued on page 17

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Be Beaten' - Harris

Continued from page 16

don't think that's an answer.

Argus: But outside of the Panther, who's really picking up guns?

Harris: There's lots of ways of picking up gun. Very few people are really picking up real guns, but most people are picking up the rhetoric and logic that leads to guns.

Argus: I thought you said that you're measured by your acts, not by your rhetoric. . .

Harris: I agree

Baez: Thank God.

Harris: But the point is, one can talk about the nature of the rhetoric, also. My first responce to someone who says he wants to blow people up is "put up or shut up." The vicariousness in this society disgusts me, which is people want to get all the psychological rewards of having a gun without really having one, but at the same time, there are groups—like the Los Angeles SDS, they have guns. Part of theri dues money goes to buying guns. I don't want to wait to the point where everyone actually has guns; so you begin dealing with the logic before it culminates in people getting guns. The actual fact of it is that before they get a gun, people have really ceased to consider the humanity of other people. So maybe nobody at San Francisco State has a gun, but it's nonetheless a violent enterprise.

Argus: How do you seperate the institutions. Obviously you're against certain institutions which are acting in a very inhuman manner—the welfare department—and yet, when the confronting caswworkers, policemen, supervisors. It's good to say "I will always recognize that policeman as a man," but how do you confront an institution without confronting the people?

Baez: You don't. You confront the people; there's no point in cnfronting an institution—it's like going and talking to that silly building everybody's throwing bricks at. I mean, the institution is the people.

Harris: What you try and do, it seems to me, is create a situation in which the people in that situation can feel the possibility of separation themselves from that institution. Which to my mind means hate the sin not the sinner. And also there are certain kinds of tactical operations. that go with that problem; most people phrase their work in terms of confrontation to confrontation, most everybody I've seen who is doing that work is doing it in terms of building one confrontation, then building another confrontation. And in terms of any work between those confrontations that would create a context, it isn't there. Let's say you get out in the streets of Oakland, and in the streets of Oakland you may end up facing 600 policemen; the point is, if between the time you begin organizing it and the time you get out on the street, if you do nothing but talk about policemen as pigs, then there are certain things that are bound to happen on that street. Before that happens, you can begin a process of daily relations with policemen in a direct form by going and really talking to policemen, which is something we're trying. I've got some contacts with Policemen's Benefit Association in Oakland; I'm going to try and go talk to some policemen who work beats. The indirect relation you have to policemen is how you talk about them; cause that's what gets back. Take something like Stop the Draft Week in Oakland: these people spent three months before, sitting aound in meetings, engaging in absolute horseshit. And the meeting would begin, and one guy would say, "Look, man, if the cops come down on me I've got a six-gun and I'm going to put all six bullets in one of them." And the next guy would say, "Six, man, I got one that has eight." And it builds and builds until everybody had created his own hypothetical monstrosity, to the point where somebody in the hills of Berkeley had an atom bomb stored in his attic, you know? That's real—there are police spies at every one of the meetings.

Argus: But the thing is, who ends up getting hurt in these things? You know, it's always the demonstrators, not the cops right?

Harris: No, that's not true. At San Francisco State there were a hell of a lot of policemen who ended up in the hospital. And at Berkeley, sure, I think the fault of the people getting hurt—that instead of putting all the blame on the policement, let's really try and get a fair judgment of the situation, which is that the people who created the context where there was nothing left for the police to do but beat somebody have got to shre some of the blame. If you spend three months talking about how you're going to kill pigs on the street, then you get the people out on the street with the supposed pigs and those cops know that in every one of your meetings for the last three months you have talked about killing pigs, whether you were serious about it or not, they don't know, all they know is what they've been told; when the intelligence officer shows them a leaflet which says "We're going to get the pid," and give them a transcript of a supposed conversation, then thoses cats are in a position where they're outnumbered—there are 3,000 people on the street and only 600 policemen, they're put in a position of having to fight for their own survival. You know, in Stop the Draft Week there were two different contexts; Resistance has been able to run demonstrations in Oakland and San Francisco and all of those cities without having the police come down on us, because I think we're the only ones who have taken the police seriously. And the police know that we're not out there to fight them. We get very interesting encounters with policemen.

Argus: There have always been contacts, that go back to the Civil Rights movement, you know; people were praying for Jim Clark's health. . .

Harris: I don't know what good the prayers did, but I do know that my experience in the South was that we never got beaten twice by the same person. I remember seeing amazing scenes; like this 16-year-old cat that I knwe walk down the street in one town; you know, ther were a bunch of crackers hanging around the edges with pipes who came out and beat the holy shit out of him. And the next day, same time of day on the same street, he walked down the street again, his head covered with bandages. And nobody would touch him. They all had their pipes and they all had their clubs, but somehow nobody could bring himself to go out and do it. And the general experience in the South was that nobody got beaten twice by the same person. Which is a hell of a victory, but in a sence it is a victory.

Baez: I think you have to see those things, too. It's easy to say, "Yeah, but. . ." but I think those things are very real and what's involved there is putting some enormous kind of faith in another human being. That's what's so scary to do. I know I have an Italian pacificst friend who was in Chicago during the mess, and he didn't like what was going on in Chicago, but he was there I guess with Italian news, and he started running workshops with young kids. He felt that they didn't know what they were in for, they didn't really know what to do, but

David Harris photo by Peter Dreyfuss

just that there was going to be trouble. The workshop was on how are you going to act whaen the confrontation takes plave the next day—this was really stop-gap stuff—he told the girls the most extraordinary thing; he said to 16 and 17-year-old- girls, "Try this—if you have what what it takes to look that policeman in the face as he comes at you, look him in the eyes." And he said he saw, time after time, a policeman would run at the girls with his billyclub, and she'd wait until he was right on top of her, and she'd look in his eyes and say ,,Do you want to koll me? Do you really want to kill me?" And the policeman would stumble off. There really isn't a hell of a lot for him to do in that situation. It doesn't mean that she wouldn't get hit, but she sure was going to get hit doing the other thing. But those things are real and that's how different it is, what we're trying to do, but that also those are the things that are possible, and it gives the policeman a chance to be a human being and it gives you a chance to stay alive.

Harris: It's also really a question of priorities. At some point you have to make the decision whether you're willing to be beaten. How high staying away from being beaten is on your list of priorities, and what stands above that. I would say that my decision—I've beenn beaten again; I don't like it at all; you know, it's a very painful experience and you hurt for a couple of days—but, given the choice of being beaten or beating someone, I would rather be beaten. I really became a pacifist at the time I won my first fight; I went around with this sort of gang in high school, and I was never that good at fighting, so I'd always end up either drawing or losing. Well, once I won, and I got up off this cat and I saw what I'd done and I said no thanks, I want to lose from now on. I mean that was a far more devastating experience than being beaten. In some sense we have to make that decision about priorities and also recognize—you know, I don't think I can say enough about working from confrontation. If you do nothing but create high pressure situations where people are going to have to make snap judgments, and everything comes down on the line, where in some sense you're forced to make a choice—let's say you're in a situation where the police are ordered to come down and beat—at that point every policeman has to make a choice about whether he's going to do that without laying any base for it, then you're not going to have results, or you're not going to have the kind of results you eant. In that Oskland mess where people were ordered down, I remember I saw personally three policemen throw their badges down and say "I'm not going ot do it, I'm not interested in doing that." And that was without any base being laid. You create a situation where the only alternative for people is antagonism, where the police have no way to understand themselves but antagonistic; let's say simply we've got some people out on the street shouting "Pigs go home." That's pretty defined situation, and I think the real point is that we all like to think in terms of confrontation, because that's where you get the most energy and that's maybe where you get the most fun,too. And people are being unwilling to do the work between confrontations or instead of the confrontations that may make more sense.

Argus: It seems to me that the same sort of thing has happened in the less violent types of things such as the welfare rights demonstrations, when welfare people have been so frustrated that they've taken over welfare buildings—haven't hurt people, but maybe they destroyed aome papers or destroyed a chair—what's a chair, it's not going to be hurt. And the cops come in, and they're still so frenzied at the idea of destruction that they have beaten up black women, they've beaten up white women; you know, it's the same thing. And these are people who have gone through four or five months of bullshit discussions with welfare people, and it always comes down to the same thing. And the only time people get anything is from confrontation. It's not particularly the demonstrators' fault that we've got the confrontation. We wanted to negotiate. The system isn't allowing us any negotiation.

Harris: Then I think we have to phrase our alternatives that there are more alternatives than negotiation and confrontation. We ought to understand that there are other ways of levying force than by either confronting people or negotiation with them. One, essentially the process of negotation is usually a process of accepting exactly the terms you don't want to accept. And the process of confrontation is a limiting one, so I think first you ask yourself, what do people get out of confrontation? That the basic operating stuctures, in form, let's say of welfare have not been changed an inch by that.

Argus: Except people got more money.

Harris: People have gotten some more loot. And I think that if it helps people survive then it's probably a good thing. But none of us should see that in terms of a solution. The error is thinking that's a solution, and I think that we've tried to say that there are ways we can deal with people other than negotiation and confrontation.

Or it seems to me that another alternative is to begin building that education that you want there; immediately, not trying to ask the university for anything. Let's take something like the free university movement around the country, it has been a process of all the time, making a real criticism of how the education is persued in this country, instead of going and asking precisedly those people who pursue what you consider a corrupt notion of education to change it, it's saying that the power to change is in all our hands. And going out and use those institutions as tools against what exists; namely that you begin to undercut the existence of the modern university by rebuilding a whole new framework of education. It seems to me that this is a process that has a much more solid foundation than wimply the process of taking transient students and getting them either onto the street or into the president's office, and that in a very real social sence may undercut the university more than any strike could undercut it. Let's say that if those energies that are creating a real educational institution that incorporated the reality of what people wanted in education, and we did that publically and openly, I think it's possible for us to talk about a situation where we begin denying manpower to the university.

Where all the people who are drafted into being students, which is essencially the process of being a student, when the society drafts you into colleges, all the people could from the begining really begin to channel their lives into a situation that rather than destroying them, built them. I think that there's another model for social change, which is to say that the institutions and the mentality that exist have power as it has the recognition of the people give it. No government is free of that in fact—if the people won't follow the laws, the laws are meaningless. You can enforce the laws all you want, but if in the enforcement of laws nobody will follow the laws, the laws become meaningless. The real process of undercutting society is the process of undercutting the authority that society operates on, and that if you can begin to create new institutions which do two things that their existence really pulls the plug of authority out of of one institution and puts it into another, so that we would have a situation. . .let's say the situation we're trying to work with conscription.

Continued on page 18

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Joan and David

We've been successful with a movement against conscription because in some very real sense we've been able to undercut the authority of that system. Not that everybody sent his draft card back—not everybody has—but the fact that some people have sent their draft cards back in an open and public fashion and have gone out and done work around that has meant that slowly that authority has begun to be chipped away, so that now a cat off the stree—you know, just the street people who live in their '57 Chevys—get to the induction center, as opposed to two years ago, now they understand they don't have to step across that line. They may not understand why; they may not really understand what's going to happen to them if they don't, but they know they don't have to do it. And that's the process really breaking the authority. Let's say, the same process happens when we try to work with federal attorneys, the people who are suppose to prosecute us. We teach them that there are ways of pursuing what they're trying to pursue outside of being a federal attorney. Let's say like the chief Resistance lawyer in Los Angeles used to be a federal attorney prosecuting draft cases. I think we're working toward a point where we're going to get most of the staff of the federal attorney's office in Los Angeles who do draft cases to leave, which is really a process of breaking down authority. You look at what Dolci did in Sicily—specifically like a problem of welfare and welfare rights—Dolci created a thing called the reverse strike, which was there were a thousand people out of work in Sicily and there was lots of work that needed to be done there, so rather than waiting for any goverment's approval he simply took the people out and went to work. He started building roads—you know, the poor got all their tools together and started building roads, and began to build playgrounds, and began to work on each other's houses to improve that housing, and began to create a situation of common cummunity support, so that the people began to take care of themselves. And that created a situation of real strength. You see, one of the problems of non-violence is that most of us tend to think of non-violence in King's terms. This is a petitonary non-violence; juxtapose King's non-violence and Gandhi's non-violence. Gandhi's non-violence was consistently at every point an exercise of power; he didn't have to ask anybody for power, he simply said we've got power and we're acting with power. Every action he took was an act as an expression of power, whereas King's non-violence was always a petitionary non-violence that asked the government for power. So he always put himself in the hands of the government, which is why what he was doing was not revolutionary. Because its existence was based on the government's recognition of it; not that you wouldn't want the people in the government to recognize what you're doing, but you can't base what you're doing on their recognition. And I think that non w of us understand much about the idea of non-violence, which is essentially the idea that love is a force, that love is not a case of impotence but that love is really perhaps a case of the biggest kind of pow-

Continued on page 19

SUPPORT THE RENT STRIKE

JOIN US IN OUR ULTIMATE VICTORY!

CALL 673-3102 1532 SAB

GRANDE BALLROOM

RUSS GIBB PRESENTS

In Detroit

MARCH $3.00	28 29 SUN. 30	THE NICE	FROM ENGLAND · FROST ON THE 28TH. · SWEETWATER · EBONY TUSK ON THE 29TH FLOWER COMPANY ON THE 30TH
APRIL $2.50	4 5 SUN. 6	MC-5	PACIFIC GAS + ELECTRIC APRIL 4 WICKET RELIGION APRIL 5 MAXX
APRIL $2.50	7 8	SAVOY BROWN	APRIL 7 SKY CASTE APRIL 8
APRIL $2.50	9 10	JETHRO TULL	APRIL 9 THIRD POWER APRIL 10 COMMANDER CODY
APRIL $4.00	11 12 13	VELVET UNDERGROUND NICE, EARTH OPERA	

CALL 834-4904 or 834-9348 GRAND RIVER AT BEVERLY ONE BLOCK SOUTH OF JOY

ON SUNDAY YOU MUST BE 17 AND HAVE I.D. RIGHT!

LUNAR MOTH PRODUCTIONS & WTTO RADIO present

THE BUTTERFLY

April 10th

UNIVERSITY of TOLEDO FIELD HOUSE

TICKETS $3.50 8:30 PM

TICKETS ON SALE AT MIDDLE EARTH AND BOTH DISCOUNT RECORDS.

CANTERBURY HOUSE

March 28-29, Fri.-Sat.—BOB FRANKE and his band

April 6—Easter Sunday Night—RESISTANCE sponsored "The Gospel According to St. Matthew"—Pasolini

April 10-12, Thurs.-Sat.—DAVE VAN RONK

A place open anytime for just about anything. SOUP KITCHEN Mon-Fri noontime. Coffee, music, Martha, study, get warm, exhibit? 330 Maynard St, Ann Arbor, 665-0606

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Continued from page 18

er we all have available to us. If we can see past those definitions of a term like non-violence, then I believe we're ready to begin experimenting. And I think the proper context is to see that the society we live in is 1984. That's a conception that involves whole different dimensions than the conception of the fascist state: it's 1984. The real process of 1984 is not the use of storm troopers—the real process of 1984 is mind control. And it's the exercise of minds that breaks 1984, not the exercise of coercion. If I could posit somebody sitting on top of America directing it, trying to give it some kind of social direction and making it all work, I would say if you really want to get into it, make them fight to get into it. Because in the process of fighting, it will become more and more dear to them; because in the process of fighting they will learn its basic social mechanics. In the process of fighting they will learn all the values upon which the society is based. Ao in that way obviously in that process of fighting certain people's interests will go down, but the society doesn't act to preserve people's interests—there are things more important that that. Such as preserving the nature of the social function itself. And the problem is that in that process of fighting, the social process really is preserved and extended. If you want to teach people fear, there are obviously things you do to teach them. I would think one of the best things to teach them, if you really want people to buy America, is to make them fight to get into it. It has worked historically—you know, the Irish, the Jews, you make all those people fight to get into it and once they're in then they're in all the way up to their necks. I don't think there's any one person sitting on top of America giving it direction, but if there were, I would think that would be his most logical conclusion. You know, here we can really get people to do it. It's something that really transcends simply defending any one person or any one set of people's interests; because I think America is a capitalist society that will work to preserve the interests of those people who are making money. But I think it'll give up those people who are making money before it will give up the process of capitalism or the process of profit, the process of human exploitation.

Argus: You mean it will just turn them over to different people?

Harris: Yeah. Exploitation remains present. Take the example of the Soviet Union; for a good example of how you engage in something under the title of revolution without elimination the fact of exploitation by any means. Because you base your revolution on nothing other than the exercise of sheer coersive, oppressive physical force; so that the revolution can never escape its base. Its base is not in the fact that the people came to consciousness; its base is in the armed cadre that was able to organize itself an army to defeat the army of the existing power. And the logical conclusion of the, of course, is purges; and mass exploitation and general oppression, and international exploitation, which is essentially what the Soviet Union has gotten into.

Argus: You're saying that the Soviet revolution had to lead to Stalin?

Harris: Yes.

ARgus: What about Cuba?

Harris: I think we're in a historical process, and I think there are signs that the same thing is happening in Cuba, which is—there are some very nice things happening in Cuba, which I think all of us would consider to be good and very exciting. At the same time, kids are changed from the age of 15 with rifle, workers are sent to jail if they leave their jobs without permission. And there are political prisoners.

Argus: It seems to me that music is one way to lessen or to liberate people from mind control, and I wondered why I read a thing in the New York Times recently—that said this—and I wondered why you're not singing so much, in public, or why you've shifted positions?

Baez: I haven't. The woman was very curiously enough from Ramparts Magazine, and did me in as well as she possibly could, is what it amounts to. The best way to describe what she wrote si that the truth was told with bad intentions; all the lies you could invent. I didn't even see it, I just heard about most of the things—which were probably true but completely thrown out of context. I had heard that somebody from the New York Times wanted to do an article on music; well I don't want to talk about music. It mostly bores me to talk about music unless the person is willing to expand. . .

Argus; What about music as a force, such as the thing you did for Biafra?

Baez. Well, I feel two ways about it. One is that you can't overemphasizw what music can do, but maybe you underemphasize either. And I'm not sure where it is in between. I think the most important thing is that you're willing to live the things that you talk about and sing about. Probably the saddest thing the songs all about love and flowers, which don't extend any farther than the harmony in that song; either that or misconceptions of what those things all mean.

Harris: Let me throw in one comment, which is you see she sings more publicly now than she did before. Let's say something like paying to hear a concert is singing in private. And that singing out of that context is really singing publicly, and she does much more of that now than she did before. Tell them about the concert.

Baez: Yeah, well the latest step is something that I've thought about for a long time: you know it's really strange what the entertainment world does to you. I mean as much as I've tried to stay out of it I realize I'm not out of it: I'm in the world.

Argus: You can't, can you? I mean if you make albums, don't you have to make appearances and such?

Baez: They do, sure, I mean I haven't really even begun to do what I could do with albums. But the thing I've done most recently is to tell my manager I don't want to charge for concerts. And either charge, like a buck and let it be known that's for Resistance, or I'll pass the hat—I'm going to need money at some point, you know my taxes are all weird again—but little by little start cutting down on this. You can do this huge money concert, where all the money comes rolling in, and somehow you get the feeling that this is the proper thing to do. I mean, after all, I'm in the business. . .I think it's mainly lots of horizens for me have just switched around and I realize you don't have to be there. We don't have to be there. We talked about this in the last interview, a little bit about songs, It could be prison songs or folk songs, but somehow either the way I do them or where I do them or how I do them has to relate.

Argus: To the bigger things you're into?

Baez: Yeah, or else I just don't feel like singing. I feel much freer nw, because—well, just for instance is the album I just made, the next album is all country and western, an album I've wanted to do for a long time. But somehow I felt as though I couldn't just put out a country and western album—it was too unrelated to things. I'm calling it David's album, and it's dedicated to David and it's all the music that he loves, and then on the back I'm going to write a Resistance rap. You know, on the back of the album—and make it clear.

Argus: Your talent can always be expoited by the capitalist society. . .

Baez: You can cut it down a bit, though.

Harris: You can begin by making them buy a bigger package.

Baez: There's a guy who does those hugies—I guess there's the Forum in L.A., it seats 12,000 people, and that guy made a pile off of me. Backstage at the Smother Brothers, wherever it is, CBS or whatever, I saw this guy and he showed me a picture of the next place he wanted and he said, wouldn't this be great, you could make this big pile of money, and I said, "No, I am really into something else." It was really for him to hear, he said well we're in for this kind of profit making, and I asked "well, what I'm asking is if you're really interested in something else, you know, like helping people, then if you care to go into a venture with me where we don't charge that kind of money. . ." You know, and I tried to instill this thing in him, and it was really hard for him; he was scared and shattered didn't know what it all meant, and I kept saying "come along with us."

Harris: At the last thing he produced, they had a draft card return. At the concent you did before, there were 42 draft cards turned in.

Baez: I was furious that the press had put out that stuff about San Francisco State and that I had gone establishment and cut my hair and wearing lipstick, so I had a draft card turned in at the Forum. I knew one guy who was going to turn his card in that night, and so I announced that if there's anybody here who feels like turning his card in. . .you know, I was just trying to do something real here, and I started playing "you Have to Walk That Lonesome Valley," and first one guy came up, then another guy, then another and we had 42 draft cards, and I was just terrified. So I split for intermission so fast, afraid I'd done a Billy Graham thing, but as it turned out, only two of the guys came after to get the cards back and a lot of the guys are working for the Resistance in L. A.

Argus: How about other muscians, other artists whose general view of music is the way you would use it, are there other people doing this?

Baez: Yeah, brother Jeffery right there [Jeffery Shirliff, from Resistance, who sings and plays with Joan during their tours]. But it's really hard—you know, I was on the Smother Brothers show, and we stayed at Tommy Smothers' house. And Tommy Smother is a big radical in L.A., and I don't know how much that fountain of a house costs him, it's a piece of shit, but I'm sure it costs him thousands and thousands of dollars, with Bentleys and Rolls Royces and motorcycles and stuff in the front yard and fountains and swimming pools and fish, you know, and I tried to talk to Tommy. I had tried to talk to him once before, we drove off to the studio in the morning in a Rolls Royce, and I said "When are you going to sell one of these crates and give some money to Resistance?" Then later on I said, "When are you going to stop paying your taxes." And he said, "Yeah, well, Dickie and I were talking about that." you know, but he's so insulated; he said he's moving to San Francisco, may be because he gets stifled at home, but it's practically, impossible to flower somewhere like that. When you're surrounded by people telling you how great you are, you're doing such a great thing, so far out, that show's the best thing on TV. . .That show is just bullshit, except we really battled to get to say a few things on it. Like people go on, comedians talk about how the VietNam war is, and so it's a very far out, radical show.

Argus: In fact, they didn't even air that show. . .they had a rerun.

Baez: Well, they had arranged so that I would sing three songs and very carefully arranged so that I wouldn't say anything. So I said, "Hey Tommy, do I get a chance. . ." cause I'd said to him earlier I'd be on the show if I'd get a chance to say some things. And he sort of said he'd forgotten, and I said, "OK, give me three minutes and I'll introduce my song." He said, "Ugh, three minutes," and I said, "OK, sixty seconds," So he didn and I just did a tricky thing: I just said, "Well this next song is on my next album, it's called David's album, David's my husband, he's sort of a hillbilly, but he's going to jail for three years because he won't have anything to do with Selective Service, that's the draft, and if you organize this you get in big trouble, and so he's going to jail, and this song is called "the Green, Green Grass of Home," and maybe David will hear it sometime when he's in jail." And the women were crying, and I sang this sad, sad prison song, you know, that was all I could do in sixty seconds.

Harris: Part of the process is raising the ante, you know? One of the things is if you make certain things clear about what is happening, then one of the processess that could happen is that really for people to live with themselves, in that knowledge, they have to begin action in different ways. You could go around the country talking about what it means to carry a draft card. One of the things that happens in that the ante goes up—it becomes harder and harder to carry a draft card, because people know to much. That is perhaps part of the process.

Baez: It's happened on that show—there's no, you know, once you force them to be serious for a moment then it's really a trial. In the entertainment world nobody does that. . .They had a skit worked out with this group called the Committee, they're very funny and far-out and they had this skit all worked out on taxes and it was funny; nothing anywhere in any of those skits mentioned where the 83% of the taxes go . You know, lots of little funny jokes, and they had me written into one of those skits, which was nothing. The guy was sitting in the office complaining and griping—he's had a big day, and he doesn't want to deal with any more of these people who try to get out of paying taxes, and the secretary says, there's just one more young lady, and I'm supposed to walk in, and I tried it once and then I went over to Tommy and said "I can't do that; it's ridiculous, it's all a bunch of horseshit." And he started putting me down saying, "Aw, you never relax, you never have a good time, why don't you just laugh a little bit. . ." and I said, "Tommy, you know, 83% of that stuff you're joking about goes to blowing people up and you skip over it." So one of his little writers came running over and said "I've got it, a way out" and he said "We'll get Uncle Sam passing out the money people get back from their taxes, and he'll give it to these seven white cats and then he'll get to this black cat and he won't give him a ny—ha, ha," And Tommy said, "No, that's not the point." And I said, "Three cheers, Tommy, that's not the point." And he said scratch it, and this guy I know who writes for them and is also in the Committee, came up with a fairly decent skit where he went in, he was the IRS man, and he said "Oh, I'm really exhausted, and my son writes me he's not going to pay any taxes cause of the war tax and the VietNam thing. I walk by my office and here's some guy burning his draft card, I can't even get in the front door cause there's all these people sitting down protesting income tax, so I quit." And then the secretary says one more person to see you, an I walked in and I was supposed to introduce myself, but the audience all burst out laughing, which may be why the show didn't get on, I don't know. But it was a big fight to get this radical thing to take palce.

grand opening
a new idea boutique featuring
handmade jewelery ~ Peruvian ponchos ~
antique clothes ~ sheepskins in all sizes ~
designer dresses and pant suits ~
African prints ~
Tantalus
662-8850
mon-sat 9:30-6
417 Detroit St ~ Ann Arbor ~ next door to the Tree

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

CINEMA II

MARCH 28–29, "MICKEY ONE"
dir. arthur penn
with warren beatty

APRIL 4–5, "LOVES of a BLONDE"
czechosolvakian comedy
"it's funny"– retha
"foreign"–woman's wear daily

APRIL 11–12, "KING of HEARTS"
alan bates, genevieve bujold
"wildly raffish, slapstick and satire."–n y times

APRIL 18–19, "SINDERELLA and the GOLDEN BRA"
"the hot version of a famous porn classic!"–national revue
I.D. required

APRIL 21–22, COWBOY FESTIVAL
lash larue, gabby hayes, etc.
"a real gas"–ron

75¢ admission
7 and 9 pm. Auditorium A. Angell Hall

FRI-SAT

~BAKER '69~

WATCH FOR 8MM FESTIVAL
APRIL 11 + 12, 13.

DETROIT POP FESTIVAL

APRIL 7 MONDAY

2-12 PM

MC-5, AMBOY DUKES, SWEETWATER
BOB SEGER SYSTEM, DICK WAGNER AND THE FROST, SRC

PLAIN BROWN WRAPPER, THE UP, WILSON MOWER PURSUIT, FRUIT OF THE LOOM, MANDALA, FRIJID PINK, TRAIN, THIRD POWER, UNRELATED SEGMENTS, CASTE, SAVAGE GRACE, RED WHITE AND BLUES BAND, H.P. AND THE GRASS ROOTS, AND OTHERS

OLYMPIA STADIUM
A MIKE QUATRO - SRC PRODUCTION
CALL 1-313-TY5-7000

TWO STAGES, CONTINUOUS MUSIC $3.00 ADVANCE SALES, $3.50 AT THE DOOR
TICKETS AT ALL HUDSON'S, GRINNELL'S, AND THE OLYMPIA BOX OFFICE.
MAIL ORDERS ACCEPTED, DOORS CONCERT CANCELLED,
DOORS TICKETS MAY BE EXCHANGED FOR POP FESTIVAL TICKETS.

~ART~BAKER~

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

BOOKS

BAKER

REVOLUTION AT COLUMBIA, '68

UP AGAINST THE IVY WALL: A HISTORY OF THE COLUMBIA CRISIS, by Jerry L. Avorn, and the members of the Columbia Daily Spectator, Anthenem, $1.95
by Drew Bogema

If you were one of those to discover the lies and deceit of the New York Times in its coverage of the Columbia "revolution", if after an ugly grimace, and a threatened boycott of Russell Baker, you tossed it all off as another example of the corporate interests of the bourgeois press, Up Against The Ivy Wall may be right up your line. And, then again, it may not.

Robert Friedman, editor of the Columbia Daily Spectator, delivers a mediocre introductory note upon the origins of student and community disenchantment with administrative edicts and University expansion. Specifically, Friedman tells us, upheaval at Columbia was due solely to the welding together by SDS of three separate issues that commanded substantial campus and community attention: Columbia's ties with IDA, the University's arbitrary and patriarchal brand of discipline, and the construction of the "racist gum" in Morningside Heights Park.

Beyond the development of these three issues, Friedman tells us in a clear and organized account [without emotion] of Grayson Kirk, the Columbia Trustees, the failure of the Columbia fund-raising drive, of University expansion into Harlem, of the Strickman filter fiasco, of David Truman, of Dow and Marine recruitment. He probes the forces shaping student disillusion with academia, and gives us a tolerable portrait of causation.

For those who remain unfamiliar with the "revolution" at Columbia, a summary may be in order. On Tuesday [April 23], Mark Rudd and SDS leaders organized a noon rally at the Sundial to protest disciplinary action against the IDA Six [leaders of a demonstration
held inside Low Memorial Library, in defiance of Kirk's rule banning indoor demonstrations, protesting Columbia's ties with the War], with nearly a thousand student and faculty present.

After an unsuccessful attempt to enter Low [the administrators had locked the doors], the demo moved to the gynmasium construction site, with several attempting to pull down the fence surrounding construction. The demo was now split, one fragment remaining at the Sundial, the other at the gum site. Meeting at Morningside Drive, a few minutes debate on action took place, in which the decision was made in lieu of Low, to sit-in at Hamilton Hall. At Hamilton, a steering committee [composed of SDS leaders, blacks from Students for and Afro-American Society and moderates] was quickly formed, and six demands soon asserted. The demands included: a suspension of disciplinary rulings, the disaffiliation of Columbia with IDA, and "amnesty" for those participating in the demo at the gym site. These were to remain virtually unchanged throughout the struggle. The group then decided to continue their vigil long into the night.

Negotiations with administrators continued throughout the evening [with Dean Coleman locked in his office] and as the sit-in turned into a sleep-in, no signs of possible agreement appeared.

Throughout the early morning hours, however, the fragile alliance between SDS and SAS had died, as black ranks had been swelled by influxes of Harlem community leaders and substantial black student support. The Spectator people assert that participatory democracy irritated blacks, who opted for more centralized decision-making, that blacks felt that protest over the construction of the gym was theirs, that guns brought in by some of the Harlem people scared Rudd and SDS people, that the blacks were capitalizing on the white radical empathy for their struggle. Whatever the cause, blacks asked Rudd to lead the IDA and disciplinary protest elsewhere.

Rudd reluctantly agreed and at 5am, the whites moved to take Low. About an hour later, most of those occupying Kirk's office fled, when the administration brought police in, yet when it became apparent that cops would neither arrest nor disperse [because of administrastion fears that actions taken against Hamilton blacks might incite Harlem to explode] the building was re-occupied. Throughout Wednesday administrastive and faculty sought to resolve the conflict, as more students and more buildings were liberated into the struggle. Sympathetic architecture students took Avery Hall [Wednesday, 10 pm]. Economics grad students grabbed Fayerweather Hall [Thursday, 2am] And, by Friday [1 am], with student support for the demo now widespread, Mathematics Hall was occupied [enter Tom Hayden].

Friday saw H. Rap Brown and Stokley Carmichael enter and exit, expressing support for the Hamilton group; renewed faculty efforts [through the Ad Hoc Faculty Group] to mediate; Truman announcing suspension of gym construction and the cancellation of more plans for police action. On Saturday, Rudd and student leaders turned down faculty proposals for mediation; a faculty cordon around Low was begun [to protect the demo through interposition from both cops and hostile jocks

bands of jocks and fascists]; a rally of a peace march, initially held downtown, on campus in support of student action.

Sunday saw the "bitter pill" faculty solution formulated [calling fora student-faculty-administrator disciplinary committee, collective guilt which would virtually assure the demo amnesty]; the Majority Coalition [composed of students opposed to the demo] surrounding Low, in an ateempt to starve out the occupiers, and ateempts to pass food to the people holding Low. On Monday, both Kirk and Rudd rejected the faculty proposals.

Thus, early Tuesday saw the cops move in. Student occupiers were removed from all the buildings. Large numbers of students and faculty watching the affair on campus were beaten, injured, and arrested, as an incredible use of force was displayed by the pigs. Over seven hundred were arrested.

For Act II, we begin May 1. Until May 5gh, classes were suspended, the academic calender and grading procedures were revised, the Executive Committee of the faculty establsihed a fact-finding commission. From May 6th to May 16th the University re-opened to a massive student strike, in sympathy with the goals of the occupiers, a vote of no-confidence to Kirk and Truman. The tripartite discipline commission proposed that the criminal charges against students be dropped, and that most of the students be placed upon disciplinary probation. Kirk at first rejected these proposals, but later was forced to swallow them whole.

Friday, May 17th, saw Rudd and fellow membersof SDS stage a sit-in at a Columbia-owned apartment building that was to be renovated because of University needs for expansion. Cops arrest 117. On Tuesday, Rudd leadsstudents to re-occupy Hamilton Hall in protest against disciplining of four SDS leaders. Threats of suspension are hurled by administrators, yet demo III refuses to yeild. Pigs empty buildings, and in the process, clear campus of students and faculty as well. Students erect barricades and fires break out in two campus buildings. Cops arrest 138.

Act III: On Tuesday, June 4th, at the Columbia Commencement Exercises, several hundred of the graduating seniors walk out of the ceremonies, and hold a counter-commencement on Low Plaza.

Critique: It is worthwhile, enjoyable reading, rich in factual accounts, at at times splendid writing and wealthy substance. To often, unfortunately, it lapses into great concern with the machinations of the Ad Hoc Faculty Group whose proposals were not listed to either by Rudd, or by Kirk. Too often, we are packed into Philosophy Hall with academia, wehn we crave to be in Low or in Hamilton, or at least listening to Kirk and Truman.

Several questions remain unanswered: Hamilton Hall and the balcks re main in a great mystery to us. Little time is spent with Tom Hayden. After great attention is paid, throughout the volume, in following the actions of Mark Rudd, he escapes notice for a day or two.

Yet, Up Against The Ivy Wall redeems itself thrugh its lengthy pictures of police action, of administrative intransigence, and especially one chapter titled 'The Liberated Life', in which descriptions are presented of the communal setting of the occupied buildings.

UNDERGROUND, BULLSHIT.....

NOTES FROM THE NEW UNDERGROUND. [ed] Jesse Kornbluth, Viking Press, $7.50
by W. Rexford Benoit & Drew Bogema

Jesse Kornbluth has collected articles, essays, and interviews from the underground press, put it into a book for Viking Press and called it Notes From The New Underground.

It's bullshit with a price tag of $7.50

A lot of people have been busted since 1967. More and more people are going to jail on trumped-up charges RIGHT NOW; people are preparint for armed insurrection RIGHT NOW; even high school kids are running their own schools and terrorizing school boards RIGHT NOW.

It takes a special naivte to anthologize the phenomenon of Haight-Ashbury now. Maybe gall is a better word.

That is, to try to capture what's going down now with the worn rhetoric of 1967 is to do murder to it in print.

An anthologist inevitably leaves an indelible impression of himself on the words of others. Kornbluth is still arguing from inside the American ethos, not from without. Yet, "without" is the home of the current revolutionaries.

(Drew claims that Kornbluth sympathizes with American social values, and feels that Kornbluth could live with the tyranny of the majority minus Vietnam. Benoit, while not in disagreement, is simply in explicit sympathy for the Devil.)

The last thing the revolution needs now is Kornbluth's Harvard-bred conscience.

Further objections: Where in Notes is there a single extract from all the rock publications of the past few years?

The point is that rock is, if not THE UNDERGROUND, a huge part of it. The fatuous article by Poirier titled "Learning From the Beatles" is a fucking disgrace to the notion that music is a social force, or music as instant, and consequently thoroughly valid, history.

Where in Notes is there an example of the underground's art noveau, which stands with music as an indicator of the quintessential nature of the movement something like joie de vivre, you know; embracing life rather than shitting on it with an overload of "cool" like the beats did.

We suspect that Kornbluth is really gravely ill, and that surgery is indicated to have his academic removed.

There are pieces of value: Goodman ["The Diggers in 1984"]; Burroughs ["Academy 23: A Deconditioning"]; "I Read the News Today, Oh Boy"; "Mutants Commune"; and "Toward a National Beg-In: Crawl for Peace."

But for $7.50

If we were low-down enough to believe theivery is OK, we'd say thieve this book, but we're not.

AVENGLE
·639 S. MAIN AT MOSLEY·
BAKER
PRESENTS IN ANN ARBOR THE FANTASTIC
·APRIL 12·
·ROTARY CONNECTION, · HEAD·
· THE SOUL REMAINS · AND OTHERS
$2.75
APRIL 19 TEAGARDEN AND VANWINKLE
CHARGING RHINOCERROS + MORE $2.50

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

Requirements

Continued from page 14

mass meeting Monday, January 27th, decided to hold a five-hour non-disruptive sit-in to support demands for the end of all literary college language and distribution requirements, passing by a vote of 110-77. Those arguing against the use of such tactics claimed that its usage would offend faculty.

Typical is the comment of Mark Levin, then editor of the Daily: "A show of restraint on the part of students may make a number of faculty members sitting on the fence come over to the student's side. It may tip the scales."

The sit-in began Thursday at noon in the outer office, lobby and corridorsof the second-floor of the LS&A building, with nearly a hundred and fifty students participating and ran until five in the afternoon. Representastives from the sit-in were sent both to the afternoon Curriculum Committee meeting, and the faculty meeting. While the motion overturning closed meetings was passed by the faculty, no action was taken on the language requirement [except the introduction of another plan by Prof. Hefner, of the Psychology department to promote a "cosmopolitan world-view"]. Which prompted sit-in leaders to broaden their protest and call for a four-day "vigil" in the lobbyof the LS&A Building, and another mass meeting to determine action. Another faculty meeting was scheduled Monday in which some action on the requirements was expected.

"To abolish or weaken the requirement," asserted Sheridan Baker, at the Monday faculty meeting, "would be an educational and national disaster." His strident remarks set the tone for the entire meeting, one in which action to alter the language requirement was postponed, although by a close vote. Prof. Arther Mendel noted that "language is a means of communication; but we haven't had any communcation with students today."

At the mass meeting ot Tuesday February 4th, a motion introduced by Radical Caucus members, called for a disruptive sit-in to be held, provided that tow hundred students voted in favor of the resolution. However, wehn the vote was taken, the resolution carried by majority, yet lacked seventy votes to make the two-hundred vote margin. Eric Chester saw the real question as one of intimidation. "Are we going to let the legislature and the faculty intimidate us?" Apparently most students would. Mark Levin and most of the Daily Senior Editors introduced a plan creating a LA&A Student Union,[as if there weren't enough student organizations on campus attempting to represent students] and recommended a referendum of literary college students which passed by a substantial majority, after the call for a disruptive sit-in had failed.

Levin's actions effectively disarmed those among Radical Caucus who cried for student action to meet faculty intransigence. Considering student apathy to agitation for the requirement, those who sought reform could either attempt to lead a disruptive sit-in without any semblence of student legitimacy, or could wait for the faculty, in their March meetings, to once again stall action in order to diminish activism and preserve power. Radical Caucus members, also anxious to begin movement on the denials of tenure by the College to Mayer and Gendel, opted for the latter course.

Thus, after the February 4th mass meeting and until the March 3rd and 4th faculty meetings, little action, either by students or faculty, occurred. Daniel Zwerdling sparred with Carl Cohen on the editorial pages of the DAily, the Curriculum Committee made its recommendations. IFC supported abolition and Dean Hays revealed the student survey had never been taken. All eyes were waiting for the faculty, whose earlier demand to adhere to the dignity of its own institutions, meant that action should be forthcoming at the March meetings.

On Monday February 24th, the Curriculum Committee, in a majority and minority report, recommended substantial revision of the requirement. The majority report favored a plan allowing students to sbustitute sequences of non-language courses for language. The minority report recommended replacing the language requirement with an entrance requirement.

The product of the March faculty meetings was a great deal of student and faculty frustration, the establishment of a new degree, and further resolve on the part of students to force faculty to move towards academic reform. The faculty had approved the idea of a Bachelor's of General Studies, in which students would not be required to take any courses, except fifty or sixty hours on the junior-senior level, allowing one to graduate when the 120 hour limit was reached. They established an adhoc committee to pursue the idea.

While Eric Chester and many Radical Caucus members felt that the establishment of the degree was a great victory, many, however, felt that the faculty had once again sidestepped student interests. The academic deficiencies of the language requirement for those interested in securing a BA from the literary college, had by no means been rectified. Even Chester admitted that the fate of the new degree hinged upon whethere graduate schools, and Rackham in particular, would accept students who preferred the prestige of the BA.

The next faculty meeting, in which language requirements are to be discussed, comes April 8th. Many faculty were reluctant to vote at the March meetings in the absence of a student referendum on the matter, faculty attitudes toward the various proposals and a larger amount of factual evidence on the effect of the requirement on learning. While the first two are now available, unless the faculty institutes another curriculum committee, factual evidence will not be obtainable.

Whether or nt any decision is made will depend upon the progress of the adhoc committee working on the Bachelor of General Studies. Many faculty who supported language abolition express reservations of bringing the matter to a head in March, for fear that the profliferation of proposals would defeat any signel plan. No order for voting has been established. Straw votes on attitudes were supposedly to be mailed by the Dean to faculty members immediately after the Marhc meetings, yet one finds that only last week was such action taken.

While most student leaders, then, are less than happy with the BGS, it appears that the faculty remains in control of the situation. If the parliamentary confusion, which reigned at the March meetings, can be eliminated, then proponents of abolition have a favorable opportunity to enact semblance of academic reform.

Workers...

Continued from page 3

es, pinned to him. This card has your name, birthday, social security number, and your signature on it. This is just too much, when you have to go around with personal information pinned to the clothes you wear, like you were a dog. . .In the next few weeks, they are going to start taking pictures of each worker, and they will put your picture on the card too. . .You can't come to work oreven get in the building without it.

Ford is saying, "We own you, and don't you forget it." Every minute of the day you have to wear their tags.

Ford has gone so security mad about unauthorized people in the plant or the parking lots that they have even installed TV cameras in the parking lots. They say that they are concerned about crime—— but a lot of workers think it is really because of literature they dislike.

At Mahwah Ford, the wildcat against racist foremen began spontaneously, in the body shop, among about 200 black and 20 white workers. The walkout was not "organized," but it caused the formation of the United Black Brothers of Mahwah Ford. This black caucus organized several protests demanding the firing of racist fremen and an end to discrimination in promotion. Despite its name, the caucus has a number of white members—workers who had supported the original wildcat.

Every group has its own criteria for membership, its own way of organizing and its own view of demands and problems. In Detroit, the black caucuses at Dodge Main, Eldon Axle and Ford Rouge [DRUM, ELRUM, and FRUM] have recently merged to form the League of Revolutionary Black Workers. The caucuses are all black and at Dodge Main, and Eldon Avenue, have successfully called walkouts against racism. They view the UAW membership as divided into workers and non-workers, and see white members as "white so-called workers."

At Fleetwood Fisher Body in Detroit, there is no caucus at all, and yet the revolt there is clearly very deep. The strike by Fleetwood workers in October was a united action of black and white workers—and many of these whites were Southern. When management went to fire 38 "ringleaders" they hit both black and

SCRAMBLER
FROM AMPEG
add new dimensions to your bass, guitar and amplifier.

SPECIAL EFFECTS UNLIMITED
CONTROLLED DISTORTION FROM "SUBTLE" TO "FRANTIC"!!
ampeg amplifiers & instruments / grammer guitars / altec lansing musical sound products /

Blood, Sweat and Tears
—PLUS—
SPECIAL GUEST STARS
* THE RATIONALS *
* THE SUNDAY FUNNIES *

BLOOD, SWEAT & TEARS
CHILD IS FATHER TO THE MAN
BLOOD SWEAT & TEARS
INCLUDING
I LOVE YOU MORE THAN YOU'LL EVER KNOW
I CAN'T QUIT HER SOMETHIN GOIN ON
HOUSE IN THE COUNTRY

—IN TWO GREAT SHOWS—
3 P.M. — 7:30 P.M., SUNDAY, MARCH 30
FORD AUDITORIUM
Tickets: $5.50 — $4.50 — $3.50
Available at — Ford Auditorium and all J.L. Hudson and Grinnell stores.
Mail Orders — Send to Ford Auditorium, Detroit, Michigan, 48226, together with stamped, self-addressed envelope.

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

NEWS AND LETTERS
415 Brainard
Detroit, Michigan 48201

A MARXIST-HUMANIST NEWSPAPER, PUBLISHED BY A BLACK WORKER.

ONE YEAR, TEN ISSUES, $1

Name

Address

City State

Zip

white.

No revolt against both Reuther and the Big Three auto makers can be successful unless racism is attacked as the number one enemy of all workers in the UA-W' Black workers know that, they cant help knowing it. There are signs, however, that the revolt of the black caucuses is teaching the idea to white workers, too.

Some groups in the New Left have been quick to suggest programs for students to "teach" workers about revolution, and to jump into endorsements of this or that form of black caucuses. The revolt in the auto shops is a self-developing one. It is finding new forms of organization, searching for new allies, and uncovering voices of workers that were never allowed to be heard before. If there is one point on which management can't retreat, it is that the job of a production worker is to weld a joint, or drill a hole —but never to think, or to talk or to write.

Thinking, talking and writing—along with the action that flows from it—are exactly what young auto workers are doing today. The goal they seek is nothing less than the complete destruction of the racist, inhuman conditions in the shops—and in society. They have shown that they are willing to fight the company, the union, and the cops. Walter Reuther and Henry Ford 11 are worried.

now

SATURDAY, MARCH 29
JIM STRAND—blues, 9:00, $.50
JEWISH MUSIC FESTIVAL—Hillel, 8:30 coffee house, Israeli dancing, FREE
BOB FRANKE—Canterbury House, guitarist, composer, singer, 8:00, $.50
ANDY COHEN—blues, ragtime, guitar, piano, The Ark, 8:30, $1.00
STRATFORD NATIONAL THEATRE OF CANADA presents HAMLET, 2:30 &8:00, Mendelssohn, $3.50 to $6.00
FOLK WORKSHOP—The Ark, 1:00 PM, $.25
ARK AFTER HOURS—$.25
FOR A NIGHT OF FROST—Synchronized Swim Show, Women's Pool, 8:15, $1.25
MOVIES:
Cinema Guild—Nothing but a Man, short: Bear Circus 7 & 9:05, $.75
Cinema II—Mickey One, Warren Beatty, dir. Arthur Penn, 7 & 9, $.75
Mark's—Ruthless, 1:00 AM, $.75
Vth Forum—Greetings

SUNDAY, MARCH 30
ABORTION SESSION—Canterbury House, 7:30 Free
JEWISH MISIC FESTIVAL—workshop 2:00 musicale 3:30, Hillel FREE
STRATFORD NATIONAL THEATRE OF CANADA presents HAMLET, Mendelssohn Theatre, *:00, tickets $3.50 to $6.00
MOVIES:
Cinema Guild—see Mar. 29
Vth Forum—Greetings

MONDAY, MARCH 31
COMPOSERS FORUM—Jack Fortner, conductor, School of Music Recital Hall, 8:30 FREE
DEAN WILLIAM HABER—Guild House Lunch noon to 1:00, $.25—on The Future
MOVIES:
Vth Forum—Greetings

TUESDAY, APRIL 1
KEN SMITH—poetry reading, 4:10 PM, UGLI multipurpose room, FREE
STRATFORD NATIONAL THEATRE OF CANADA presents Ben Jonson's The Alchemist 8:00, Mendelssohn
GUILD HOUSE LUNCH—subject: Academic Reform, noon to 1:00, $.25
MOVIES:
Mark's—Ruggles of Red Gap, 8 & 10, $.75
Vth Forum—Greetings

WEDNESDAY, APRIL 2
BLACK VIEWS ON REPRESSION AND DISSENT—Panthers John Watson, Editor of the South End and Ken Cockrel, radical Detroit lawyer
THE DODGE REVOLUTIONARY MOVEMENT 8:00 Union Ballroom, $1.00 donation to legal defense fund
STUDENT LABORATORY THEATRE presents Sean O'Casey's Bedtime Story, 4:10 PM Arena Theatre, Frieze Bldg. FREE
STRATFORD NATIONAL THEATRE OF CANADA—see April 1
HOOT—The ARk, 8:30 $.50
MOVIES:
Mark's—Ruggles of Red Gap, see April 1
Cinema Guild—a western 7 & 9:05, $.75
Vth Forum—Greetings

THURSDAY, APRIL 3
STUDENT LAB THEATRE presents O'Casey's Bedtime Story, See April 2
STRATFORD NATIONAL THEATRE OF CANADA presents Ben Jonson's The Alchemist, 2:30 & 8:00, Mendelssohn
MOVIES:
Mark's—The Steel Helmet (dir. Fuller), 8 & 10, $.75
Cinema Guild—I Vitteloni (dir. Fellini, 1953) short: Telltale Heart, 7 & 9:05, $.75.

FRIDAY, APRIL 4
COMMITTEE OF RESPONSIBILITY benefit for napalm victims in Vietnam, Canterbury House 8:00
GENE BARKIN—12-string, blues and rag, Smittys 8 8:30 FREE
MARGERY HIMEL—blues singer, The Ark, 8:30, $1.00
ALICE'S RESTAURANT—folk music
STRATFORD NATIONAL THEATRE OF CANADA presents The Alchemist 8'00
MOVIES:
Mark's—The Steel Helmet, 1:00 AM $.75
Cinema Guild—I Vitteloni, see April 3
Cinema II—Loves of a Blonde, Czech comedy 7 & 9, $.75, Aud. A

SATURDAY, APRIL 5
MARGERY HIMEL—blues singer, The Ark, 9:00, $1.00
HAROLD SILES—folk and blues, Alice's Restaurant, 9:00, $.50
STRATFORD NATIONAL THEATRE OF CANADA—see April 3
FOLK WORKSHOP—The Ark, 1:00 PM, $.25
ARK AFTER HOURS—$.25
MOVIES:
Mark's—see April 4
Cinema Guild—The Married Woman (Jean-Luc Godard), short: Railroad Stowaways, 7 & 9:05 $.75
Cinema II—see April 4

SUNDAY, APRIL 6
EASTER
STRATFORD THEATRE—last performance
The Alchemist
Movie:
Cinema Guild—The Married Woman, see Apr. 5

MONDAY, APRIL 7
SPENCER HADLICH—Asst. Prof. of Conservation with ISR, "Future Cities of the World" at GUILD HOUSE LUNCH, noon to 1:00, $.25
TUESDAY, APRIL 8
APOKATASTASIS—The Theatre Group, Canterbury HOUse, 9ish, contributions
LUNCH AND DISCUSSION—Guild House, noon to 1:00. $.25. academic reform
MOVIES:
Mark's—The Struggle (dir. Griffith), 8 & 10, $.75

WEDNESDAY, APRIL 9
STUDENT LAB THEATRE presents Sartre's No Exit, 4:10 PM, Arena Theatre, Frieze Bldg. FREE
UNIVERSITY PLAYERS present the Lysistrata Trueblood Theatre, 8:00, $1.25, $1.75
MOVIES:
Mark's—The Struggle see April 9
Cinema Guild—Point of Order—the Joe McCarthy hearings, 7 & 9:05, $.75

THURSDAY, APRIL 10
STUDENT LAB THEATRE—see April 9
UNIVERSITY PLAYERS—see April 9
MOVIES:
Mark's—Written on the Wind, 8 & 10, $.75
Cinema Guild—Muriel (dir. Alain REsnais), 7 & 9:05, $.75

FRIDAY, APRIL 11
DAVE VAN RONK—Canterbury House, 8:00, $2
UNIVERSITY PLAYERS—see Apr. 9 $2.25 & $1.75
DAVE SIGLIN AND PAT REYNOLDS—traditional, Smittys, 8:30, FREE
MICHIGRAS WEEKEND—UAC
MOVIES:
Mark's—see April9, 1:00 AM
Cinema II—King of Hearts, 7 & 9, $.75
Cinema Guild—Muriel, see Apr. 10

I WANT YOU TO SEE
Greetings

SEE THESE MEANINGFUL QUESTIONS DRAMATICALLY LEFT UNANSWERED (in color!!)
where to get a gun
where to get an abortion
how to stay out of the Army
how to desert once you're in
where to sneak on the subway

!!★!!★ Plus Bonus Features !★!

"Closely Watched Trains"
double feature with "Greetings"—Sun. 3-30 thru Wed. 4-2

Ah-Ha!! Film-Freak Special $1.00
Saturday Matinees until 6:00 now only one buck

BEGINNING THURSDAY, APRIL 3—JOANNA

Vth Forum THEATRE
761—9700
5th Ave. and Liberty
Ann Arbor

VOLUNTEERS NEEDED

SUPPORT THE ALTERNATIVE

STUDENT/FACULTY COOP COFFEE HOUSE TO OPEN THIS TERM IN THE MICHIGAN UNION.

FOR DECORATING, CARPENTRY, ENTERTAINMENT
CALL 764-1931

SELL STUDENT ART, JEWELRY, ETC.

WATCH FOR THE GRANDE MICHIGAN POP FESTIVAL
30~31 OF MAY
TOP LOCAL AND NATIONAL GROUPS

This content downloaded from 152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

GROSS-OUT COMIX
DAVE BAKER
NO 3
IS THIS REALLY THE END FOR CLARENCE HIGSBY
? ? ?
BUT WAIT A LETTER...
IF YOU CARE TO REMEMBER, LAST TIME WE LEFT CLARENCE HIGSBY IN THE CITY OF MURANIA, AFTER HE HAD BEEN CHANGED INTO A TWO DIMENTIONAL CARTOON CHARACTER BY THE MAD SCIENTIST. FORTUNATELY, CLARENCE HAD A MEANS TO SUMMON HELP!
TO THE PENTAGON...
TO THE PEOPLE...
YES CLARENCE, WE WILL HELP YOU.
GENERAL PIGSBY
COMMIES HERE IN MURANIA
SHOE RADIO
THE UNITED STATES LAUNCHED ITS FIRST MAJOR OFFENSIVE TO FREE MURANIA FROM COMMUNIST SUBVERSIVES WHO HAVE TAKEN PRISONER CLARENCE HIGSBY, AN AMERICAN BUSINESSMAN!
YOU LUC!
THE UNITED STATES MILITARY COMMAND REPORTS SUCCESS IN ITS SEARCH AND DESTROY OPERATION TO LIBERATE MURANIA, WHICH WAS BOTH FOUND AND DESTROYED. AMERICAN BUSINESSMAN CLARENCE HIGSBY WAS OFFICIALLY REPORTED KILLED.
SHADUP!
IF YOU GOT THAT RAISE WE COULD WATCH HISTORY LIKE THIS BEING MADE!
TIME!
SORRY ABOUT YOUR VILLAGE BUDDY, HERE HAVE A BAR OF SOAP
NOTE: MURANIA WAS LOCATED UNDER A SMALL VIETNAMESE FARMING VILLAGE.
PETER WORSE 1550 ARBOR MICH
MAD SCIENTIST 1550 ENGINEERING BLDG. ANN ARBOR MICHIGAN 48104
YES FOLKS, A LETTER AND INSIDE...
NOW, I ACTIVATE MY PERSONAL THREE DIMENTIONALIZER
NOTE: CLARENCE AND THE MAD SCIENTIST ESCAPED BY MAIL, THEY ARE TWO DIMENTIONAL, RIGHT!
POOF!
THE MAD SCIENTIST ACTIVATES HIS THREE DIMENSIONALIZER.
CLARENCE, YOU WILL NOT ESCAPE ME THIS TIME
RIP!
BY THE WAY, YOU CAN PUT CLARENCE BACK TOGETHER AGAIN. SEND COMPLETED CLARENCES TO THE ARGUS, 807 S. STATE ANN ARBOR MICH.

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms

REVEAL DIGITAL

Ann Arbor Argus

Source: *Reveal Digital*, 03-28-1969

Contributed by: Beth Schneider; K. Kelley; Mike Flug; Drew Bogena; L. G. Puendall; Carola Hoffman; Gayle Rubin; Adrienne Tentler; Jerry Rubin; Thomas C. Sincavitch; John Sinclair; Bob Rudnick; Dennis Frawley

Stable URL: https://www.jstor.org/stable/community.28032565

Licenses: Creative Commons: Attribution-NonCommercial

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

This item is openly available as part of an Open JSTOR Collection.
For terms of use, please refer to our Terms & Conditions at https://about.jstor.org/terms/#whats-in-jstor

Reveal Digital is collaborating with JSTOR to digitize, preserve and extend access to *Reveal Digital*

This content downloaded from
152.117.117.36 on Tue, 08 Jul 2025 11:29:26 UTC
All use subject to https://about.jstor.org/terms